THe Reader is desired to take notice, that this Copy was perfected by the Author's own hand in his Life-time, together with the *Parable of the Ten Virgins*: Sold by *Nathanael Crouch* in *Exchange-Alley*.

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SAUL and *DAVID*.

Compared together,

OR,

DAVID'S PICTURE

FULLY DRAWN:

OR,

The Description of a *Man after God's own Heart*, such a one as *David* was.

BEING

The Summe and Substance of what is in the *Scriptures* witnessed concerning *David*, both in the History of his Life, and in his Book of *Psalms*; so far forth as the present Subject doth require, that those Records should be searched into.

Wherein is partly shewn,

How far a *Saul* may proceed in point of Vertue or Religion, who yet is not, as *David* was, *a Man after God's own heart*.

By *Benjamin Stonham*.

London, Printed in the Year 1676.

ACTS 13. 22.

And when he had removed him (*viz.* Saul) *he raiſed up unto them* David *to be their King; to whom alſo he gave Teſtimony, and ſaid, I have found* David *the ſon of* Jeſſe, *a man after mine own heart, which ſhall fulfill all my Will.*

IN which words we have a ſummary Deſcription of a Man after God's own heart, in this Example of *David*; whom (when *Iſrael* would needs have a King) the Lord himſelf did find out, and raiſe up, and recommend unto his People, with this ſingular Teſtimony; which is worthy of our enquiring thereinto, as we would be able to judge of our ſelves or others, in a Caſe of ſo high concernment.

Now this General Teſtimony here, doth referre unto ſome other Scriptures, from whence it's ſeveral parts are borrowed. That he was *found out* of God is atteſted, *Pſal.* 89. 20. and that he was *after God's own heart*, is affirmed, 1 *Sam.* 13. 14; and as an Evidence thereof, it is here further added, *which ſhall fulfill all my will*; *viz.* in compariſon of *Saul*, who is there ſaid,

not to have kept that which the Lord had commanded him, 1 Sam. 13. 14.

But if we would more Diſtinctly know, wherein his being after Gods own heart conſiſted, we cannot have a ſurer guide than to conſider what is left upon record in the Scripture concerning him, both in the Hiſtory of his Life, and in his Book of *Pſalms*. And it may be obſerved, that there is no one man in the Old Teſtament ſo much ſpoken of, as *David* is; that ſo we might be the better able to underſtand the full Latitude and Meaning of what is here laid down in more General terms.

Now unto this purpoſe we ſhall find, that *David* is deſcribed in the Scriptures, both in a way of comparing him with *Saul*, and alſo, as he was in Himſelf more Abſolutely conſidered: Both which Branches of his Commendation, do naturally ſpring from the Root of this Divine Teſtimony.

Firſt, He is Comparatively deſcribed, or in a way of Comparing him with *Saul*. Which Branch of his Deſcription is clearly intended here, as is evident, from the Commendation that is here given of him, together with the mentioning of his being ſubſtituted in the others ſtead, and as the Reaſon why *Saul* was Removed, and *David* Raiſed up; which is yet more fully ſignified in thoſe other Scriptures which this Teſtimony referreth unto, 1 *Sam.* 13. 14. & 15. 28. Now as *David* was an Example, of a Man after God's own heart; ſo alſo was *Saul* of a meer Carnal man, whatever his Profeſſion may be, or his Attainments, in ſome other reſpects. And accordingly,

cordingly this Comparative Deſcription of *David*, is both fairly offered from this Scripture, and of ſingular uſe to be enquired into.

Now *David* may thus Comparatively be ſaid to be a man after Gods own heart, whether we ſhall conſider *David* at his Worſt, or *Saul* when at the Beſt.

Firſt, It cannot be denyed, but that *David* had many failings, notwithſtanding all which, he was yet to be preferred far before *Saul*, as will appear upon our obſervation of *Saul*'s Diſtempers, recorded in the Hiſtory of his life: whereby we may alſo underſtand, what kind of Corruptions are moſt apt to abound among Carnal Profeſſors, ſuch as *Saul* ſometimes was; and more eſpecially in thoſe Dayes, wherein *David*'s promiſed Diſpenſation draweth nigh, which is of uſe for us in theſe later dayes to conſider of.

Now thoſe Temptations which did Principally bear rule in *Saul*, are as followeth.

1. *Saul* accepted of his outward Dignity, notwithſtanding very Many, Great, Known, Moral Rubs, that lay in his way; wherein he yet perſiſted, and without the leaſt Reluctancy. He knew that he was deſired, by a company of poor carnal Creatures onely; whoſe Vote alone, a Gracious heart would not have been guided by; and therefore *David* was wont to conſult with another ſort of Perſons, upon every of his more than ordinary undertakings, 2 *Sam.* 7.2. 2 *Chr.* 29. 25. Nay and *Saul* did alſo know, that he was Deſired by thoſe carnal *Iſraelites*, that ſo they might be like unto all the Nations, 1 *Sam.*

8.5,20; although they were expreſſely charged, not to walk after the Doings of the Land of *Canaan*, Lev. 18. 3. Whereas, a gracious heart is taught, not to be conformed unto this World, *Rom.* 12. 2, according to the courſe whereof Unbelievers walk, *Eph.* 2. 2. *Saul* alſo knew, that this Choice of theirs, was unto *Samuel*'s grief, 1 *Sam.* 8. 6; and againſt the Revealed Will of God, and unto his Rejection, *verſ.* 7. and without any juſt Cauſe, 1 *Sam.* 12. 3. whatever advantage was taken by them, from the miſcarriages of *Samuels* Sons; which at the moſt was only Perſonal, and not to be charged upon that Form of Government, 1 *Sam.* 8. 4, 5. whereas *David* was moſt tender of offending the Generation of Gods Children, *Pſal.* 73. 15: and eſpecially of ſinning againſt the Lord himſelf; who alſo did not therefore reject Divine Appointments, becauſe of thoſe humane frailties that did attend them. Nay and *Saul* alſo knew what manner of Perſon the Lord had foretold their King ſhould be, 1 *Sam.* 8. 11, 12, 13, 14, 15, 16, 17, becauſe of whom they ſhould one day cry out, *verſ.* 18. which one would think might have a little bridled his Ambition, as it would have done any mans, ſave his, and *Hazaels*, 2 *King.* 8. 12, 15. *Saul* alſo knew that this Choice of theirs was witneſſed againſt, by God himſelf, who had declared it to be ſome kind of Idolatry, 1 *Sam.* 8. 8; and did Providentially hint his being highly diſpleaſed at it, by that unſeaſonable Tempeſt, 1 *Sam.* 12. 17, 18, whereupon the people did confeſs that this was their ſin, *v.* 19. Notwithſtanding all which conſiderable

rable Rubs, *Saul* did accept of his being choſen; which *David* would never have done, as appeared by his forbearing to take the Crown, untill his way was made very plain before him. From all which we may inferre, that a Carnal Profeſſor is apt to be guided by the Major Vote; and doth not ſtick at the point of Conformity, though never ſo againſt the mind of Chriſt; nor is he affected with offending the Godly party, or with complying with ſome kind of Idolatry; nor with the Rejecting of God's Appointments; but will adventure upon a worldly Temptation, let what will follow; nay, though that God himſelf doth witneſs unto the Evil of ſuch a thing, both by his Word and Providence, ſo as that ſome of his own party are forced to confeſs it. This may a Carnal Profeſſor doe; and this is one ſin that will prevail in the latter dayes; and to perſiſt in a ſin of this nature, is one ſad Character of him who is not after Gods own Heart.

2. When *Saul* was Providentially advanced unto place of Power, he made his Subjects Slaves, and his own corrupt Will the Rule of his Actions, and not the Revealed Will of God. This is evident from the Deſcription of that King whom the People were then mad of, 1 *Sam.* 8. 11; which *Saul* himſelf did witneſs unto, when he made that offer of Fields and Vineyards unto ſuch as would take his part, and ſide with his wicked Intereſt, 1 *Sam.* 22. 7. And this is another character of a meer carnal Profeſſor according to that meaſure of Rule that he is inveſted with. He is wholly for himſelf, and for the ſatisfying of his own deſire, not regarding

garding how much his private Intereſt is raiſed upon anothers ruine; He ſeeketh his own, and not the things which are Jeſus Chriſts, *Phil.* 2. 21. He deviſeth iniquity and practiſeth it, *becauſe it is in the power of his hand*, Mic. 2. 1. He is apt to be a provoking Parent to his Children, and a tyrannical Maſter to his Servants, a racking Landlord unto his Tenants, an oppreſſing Magiſtrate to thoſe that vex him, and one that dealeth hardly with his own enlightened Conſcience, ſo far as it ſtandeth in the way of his worldly Intereſt. Whereas a Gracious Heart doth Rule over others in the fear of God, knowing that he alſo hath a Father, and Maſter, and Lord, and King in Heaven, whoſe Subject he doth approve himſelf to be. But *Sauls* ſelfiſh Domineering Spirit, is one of the Carnal mans Diſtempers, by the cheriſhing whereof, he is diſcovered to be ſuch a one. And this kind of Corruption doth alway go along with that form of Government, which is after the manner of the Nations, and will continue, till *Davids* Diſpenſation be advanced.

3. *Saul* ventured to offer the Burnt-offering before *Samuel* came, 1 *Sam.* 13. 9, notwithſtanding an expreſs Charge to the contrary, 1 *Sam.* 10. 8; not being able to tarry the due time, or to truſt God in the way of his Duty; pretending that he was forced thereunto, 1 *Sam.* 13. 12, by the *Philiſtines* Gathering, and his own People's ſcattering from him, and *Samuels* lingring beyond the Dayes appointed, *ver.* 11. and his own earneſt deſire of making ſupplication unto the Lord, *v.* 12; whereupon the Lord threatned

threatned to Diſplace him, having found him out another man after his own heart, *v.* 14. And thus a meer carnal Profeſſor is apt preſumptuouſly to tranſgreſs a Divine Command; ſuppoſing that the Imminency of ſome outward Danger doth ſufficiently warrant his unlawfull action; and not being able in well-doing to commit his way unto the Lord; concluding that his being thus Enforced will excuſe him, and that the Matter of a Duty will ſerve the turn, without reſpect had unto the due Manner of its performance; falſly imputing the cauſe of his miſcarriage unto another, as *Saul* did to *Samuel*; and fearing where no fear is, as the Event in *Saul*'s caſe did evidence: had he but been in the exerciſe of a little further Faith and Patience, from the want whereof all that which he had formerly done, became good for nothing. This complicated Diſtemper is incident to ſuch a ſort of Perſons eſpecially in the latter dayes; the bold and preſumptuous prevailing whereof, doth ſadly ſignifie, that ſuch are not men after Gods own heart; and that they ſhall be Removed from ſuch a place of Dignity, which otherwiſe they ſeemed likely to have had eſtabliſhed upon them.

4. When *Saul* was in a ſtrait, he then was for conſulting with God before the Ark, 1 *Sam.* 14. 18; where God promiſed to meet the Children of *Iſrael*, Exod. 29. 42, 43; and where the chief Ruler was ordered to ſtand before the Prieſt, who was to ask counſel for him, and at whoſe word the Ruler and his People were to goe out and come in, *Numb.* 27. 21: but when the

the Danger was over, *Saul* bad the Prieſt to withdraw his hand, having no leiſure then, nor apprehending any need to conſult with God, 1 *Sam.* 14. 19. And thus meer carnal Profeſſors in the day of their Diſtreſs, may conſult with God and his chief Prieſts, or moſt eminent Servants; but not ſo much from reſpect unto a Divine Command, as from the urgency of their preſent Caſe; who therefore can diſpenſe with their Duty, if either they be not urged thereunto, or if it ſeem to interfere with their outward Intereſt. An Hypocrite will not *alway call upon God, nor delight himſelf in the Almighty*, Job 27. 10. If there be any other way open, *through the pride of his countenance he will not ſeek after God*, Pſal. 10. 4. Untill he be put in fear, he is apt to think that himſelf is God, *Pſal.* 9. 20. He ſeeth no ſelf-worth in Religious Exerciſes, nor any great need thereof, ſave as his outward advantage doth preſs him into ſuch a Service. He can pray when he hath nothing elſe to doe; but otherwiſe, his Duty is a Clog, which he would gladly have withdrawn. Let him but have the Creature on his ſide, and then let God goe where he will. This is another of their characters, who are of *Saul*'s ſpirit.

5. *Saul* was a ſetter up of Duty of his own Deviſing, when he did ſo raſhly curſe thoſe that ſhould eat any thing untill the Even, 1 *Sam.* 14. 24, by which means he troubled the Land, *v.* 29. and hindered that Victory which he thought to have furthered, *v.* 30; making the People to be very faint, *v.* 31. and occaſioning their ſin, in eating Blood, *v.* 32: all which was the

the juſt fruit of his forbearing to take God's advice, *v.* 19: Such another piece of his blind Zeal was alſo evidenced in his ſlaughter of thoſe *Gibeonites*, which his Poſterity were made to pay for, 2 *Sam.* 21. 1, 2, 9. And thus a carnal *Iſraelite* is very forward to make void a lawfull Covenant, ſuch as that was which *Joſhua* made with thoſe *Gibeonites*; ſeeking to deſtroy ſuch who differ from himſelf, though never ſo peaceable in a Civil reſpect; which courſe will end at laſt in the ruine of his own Name: Such alſo are apt to coin a Religion of their own; bitterly curſing them that will not comply with their ſuperſtitious Inventions; whom the Generality are over-awed to fall in with, unto the occaſioning of much after-ſin and trouble: All which is the conſequent of their not enquiring of God, and unwillingneſs to be directed by him. A common Profeſſor hath a Zeal for God, but not according to Knowledge, *Rom.* 10. 2. And when he perſecuteth ſuch as God would have preſerved, he is apt to think that he doth God good ſervice, *Joh.* 16. 2. He diſregardeth his real Duty, and thinketh to make amends by impoſing upon himſelf and others what is of his own Deviſing. In the midſt of his Deſpiſing God's counſel, he would be thought to be Religious ſtill; who at the ſame time doth neglect his Body in a way of Will-worſhip, and hazard the ruine of his Soul in a way of Diſobedience. Whereas a Gracious Soul, or a man after Gods own heart, is very fearfull of perſecuting any, and of Adding unto or ſubſtracting from, the Laws and Commands of Jeſus Chriſt.

6. *Saul* ſpared *Agag*, and the beſt of thoſe Cattel, whom he was enjoyned to deſtroy wholly, 1 *Sam.* 15. 8, 9; and notwithſtanding that this Command was ſtrengthened with the remembrance of his late Advancement, *verſ.* 1. and the ſignification of a ſpecial Reaſon why *Amalek* ſhould be thus ſeverely dealt with, *v.* 2, 3, *viz.* becauſe he laid wait for *Iſrael* in the way when he came up from *Egypt*, *Exod.* 17. 8, being the firſt of their open Adverſaries, *Numb.* 24. 20, ſmiting the Hindmoſt of them when faint and weary, *Deut.* 25. 18, whereupon the Lord had Determined to put out the remembrance of them from under Heaven, *Exod.* 17. 14, and enjoyned *Iſrael* to be Active therein, *Deut.* 25. 19: So that *Saul* was herein more than ordinarily Diſobedient, as was hinted to him, 1 *Sam.* 15, 23, ſince he did what in him lay to make God a Liar.

Now as the *Iſraelites* were Types of God's People in after-ages, *Gal.* 6. 16; ſo alſo were their Enemies, of ſuch Things and Perſons, as are the Saints greateſt Adverſaries: and ſo *Amalek* doth moſt fitly anſwer unto the World, or men of a Worldly ſpirit; who are uſually the firſt Diſcouragers of ſuch as will needs come out of ſpiritual *Egypt*, eſpecially the Weaker and Poorer ſort of them, whileſt others of greater Eſtates and Parts are not meddled with, at leaſtwiſe not to their faces: and therefore this Worldly ſpirit is at utter Enmity with God, and he with it, 1 *Joh.* 2. 15. *Jam.* 4. 4. *Mat.* 6. 24. *Joh.* 15. 19. Which Typical *Amalek*, *Saul* ſinfully ſpared, deſtroying onely the meaner ſort of People,

ple, 1 *Sam.* 15. 8, and thoſe things that were Vile and Refuſe, *v.* 9. which proved unto his final Rejection, *v.* 23. 26, who was onely more overly threatned upon his former tranſgreſſion, 1 *Sam.* 13. 14.

And thus a carnal Profeſſor, is apt to waxe worſe and worſe, notwithſtanding his former Warnings; and in his conflicting with worldly Temptations, he may be very exact as to what is of little uſe or worth, but will venture to ſpare the Chiefeſt of them, unto his own utter overthrow in the iſſue. He will needs retain ſomething of a Worldly Nature ſtill, which yet ſhall be deſtroyed, as *Agag* was by *Samuel*, when *Saul* had forfeited his Crown by the diſcovery of his Diſpoſition. And ſuch a ſpirit will prevail in the latter dayes, a little before the Saints being Anoynted for outward Rule, as *Saul*'s diſobedience herein did *David*'s being Anoynted King, who was a Type of *Daniel*'s High ones, unto whom the Dominion muſt be given, *Dan.* 7. 18.

7. Notwithſtanding that *Saul* knew himſelf to be thus notoriouſly guilty, yet when *Samuel* came to meet him, he falſly boaſted that he had performed the Commandement of the Lord; 1 *Sam.* 15. 13. And thus a carnal Profeſſor is apt to proclaim his own goodneſs, though moſt unfaithfull, *Prov.* 20. 6; and to boaſt himſelf of a falſe Gift, like a Cloud and Wind without Rain, *Prov.* 25. 14. He will flatteringly call another, *Thou bleſſed of the Lord*, (as *Saul* then did *Samuel*) that ſo his own ſelf-commendation may be received. He will give a true Saint his de-

ſerved Praiſe, if himſelf may but be ſuffered to ſhare therein. One principal part of his diſcourſe is to applaud himſelf, and then eſpecially when he doth leaſt deſerve it. He knoweth what is his Duty, and will therefore pretend highly unto his performance of it, when he hath been moſt Neglective. Vapourers are not only unſeemly but ſuſpitious perſons; of which ſort there will be, in the laſt dayes, 2 *Tim.* 3.1,2. Whereas *Paul* would not compare himſelf with ſuch as did commend themſelves, 2 *Cor.* 10. 12, much leſs would he Boaſt in another man's line, *v.* 16, or of ſuch things as were Another's and not his Own; accounting him a ſelf-deceiver, who thought himſelf to be Something when he was Nothing, *Gal.* 6. 3.

8. When *Saul* was convinced of his Tranſgreſſion, hy the bleating and lowing of thoſe Cattel which he had kept alive, 1 *Sam.* 15. 14, contrary to Gods expreſs Command, *v.* 3. he then did moſt hypocritically ſeek to cover his Diſcloſed ſin, by pretending that theſe Sheep and Oxen were reſerved, meerly for Sacrifices unto the Lord, *v.* 15; as if the Lord had forgot himſelf, when he bad that they ſhould be deſtroyed; or as if Obedience were not better than Sacrifice, *v.* 22; nay, though his Conſcience knew, that this was but to colour over his Worldly Intereſt, confeſſing afterwards that he did it upon ſome other account, *v.* 24. And thus a carnal Profeſſor will flatter himſelf in his own eyes, untill his iniquity be found to be hatefull, *Pſal.* 36. 2. And nothing will make him confeſs, but a Downright proof, or undenyable Demonſtration. He will

will dare to put God himſelf upon the making out of what he doth charge him with, *Mal.* 1.6. And when the Charge is made good, he will not ingenuouſly confeſs it, but hath his Evaſions ready wherewith to colour over what he cannot deny. And as he dealeth with his own Conſcience, ſo he thinketh to ſtop the mouth of God with ſome Religious Bribe. If he can but ſay, it is a Gift, he ſuppoſeth it will make ſufficient reparation for a violated Command, *Mat.* 15. 5, 6. He pretendeth to deſign the advancement of Gods Worſhip, in his Retaining of thoſe outward good things, which he is bid to let goe, in the faithfull diſcharge of his Duty. If you will believe him, he doth not love the World, ſave as he may be thereby made further ſerviceable. He counteth it no better than a ſacred Overſight, when any good thing is bid to be deſpiſed, wherein Man's prudence may rectifie a Scriptural miſtake. In the *laſt dayes men will be Covetous*, 2 Tim. 3. 2, under *a form of Godlineſs*, v. 5. *ſuppoſing that Gain is Godlineſs*, 1 Tim. 6. 5.

9. When *Samuel* had further urged this Sin which was ſo clearly proved, and in effect confeſſed; yet *Saul* was moſt notoriouſly Impudent, in replying ſtill, that he had obeyed the Lords Voice, and had gone in his way, 1 *Sam.* 15. 20. A carnal Profeſſor hath a Brazen face, and is apt to think that his Affirmation is better than any ones Denyal. He will juſtifie himſelf before men, but God knowes his heart, *Luke* 16. 15. He will run the utmoſt hazard, rather than give Glory to God by a free Confeſſion.

He

He will bid his Opponent to say on, as *Saul* did *Samuel*; but is resolved to hold his own Conclusion, although he cannot answer the others Argument. He placeth Victory in having the last word, whether it be true or false. If he can but be Confident, he doubteth not but his Cause will have the better. *Saul* knew that *Samuel* was a Prophet, and though he heard him declare, that what he now said was from the Lord, 1 *Sam.* 15. 16, yet did he labour to out-face him. A carnal *Israelite* may arrive at such an height; and Impudency is a clear sign of such a one, which *David* was far from being guilty of.

10. When *Saul* could no longer deny the thing, he then Translated the Guilt from off himself unto the People, as if it had been their Act alone, and not his also, 1 *Sam.* 15. 21. Which if he had confessed at the first, it might have been more easily believed. A carnal *Israelite* is a natural son of the first *Adam*, who covered his transgression, *Job* 31. 33, by Dividing all the Blame between his Wife and God, *Gen.* 3. 12; pretending that he had never eaten the forbidden Fruit, had it not been given him by his Wife; nor should he have had such a Tempter, had not God given him that woman to be with him: Wherein we may observe, the Man's subtlety and Boldness, above the Woman's; for she only did blame the Serpent, *v.* 13, but He also did charge God foolishly; and thus the more there is of fallen *Adam*'s Manliness in any, the more do they abound in this Presumptuous skill, of raising their own Reputation upon the Ruines of

Ano-

Anothers. Such will moſt boldly call in for that Proviſion, which they will leave others to Pay for, when the Reckoning cometh; which is one ſign of a ſordid diſpoſition. He may be known to be one of Satan's Scholars, whoſe faculty doth lie in ſuch kind of Tranſlations. Whereas *David*, in a like Caſe was forward to juſtifie the People, and to condemn himſelf, 2 *Sam.* 24. 17, although the People were the ſole Original Cauſe of that ſad miſcarriage, *v.* 1.

11. *Saul* did confeſs at laſt, that he had ſinned, but with an hypocritical extenuation of his fault though, as if it had ariſen more from his fear of the People, than from any love that he had unto the Spoil, 1 *Sam.* 15. 24. An hypocrite will alway detain ſomething of God's Due, in the beſt Payment that he maketh. And yet how plainly did his Nakedneſs appear through theſe Fig-leaves. The People knew, that this was the Command of God by *Samuel*, as well as he; who therefore could not blame him for putting it in execution. He feared not the People, when he did Adjure them from eating food; which was a greater Provocation than this could be. He was one that had Courage enough, but when it might ſerve his Intereſt, he would ſeem as if he were a Coward. A formal Profeſſor's ſelf-abaſement is the Fruit of Pride; it is for ſome wicked End when he croucheth and is humble, *Pſal.* 10. 10. He is not aſhamed to declare, that he feareth Man more than God. He ſuppoſeth it to be a ſufficient Plea, if his tranſgreſſion be apprehended to be the fruit of fear. Such mincing words are a clear Evidence of an unbroken

ken heart, which *David* was never guilty of.

12. When *Samuel* would not be satisfied herewith, nor think this last Excuse worthy of a Refutation, but was turning away from him, then *Saul* did confess that he had sinned without any Extenuation added: but yet withall his Mind did now run more upon his being Honoured before the People, than upon his former Sin, or present Duty, 1 *Sam.* 15. 30; though *Samuel* had but newly told him, that God had Rejected him, *v.* 26; and rent the Kingdom from him, *v.* 28, and would not Repent, *v.* 29. A proud carnal Professor's Interest, doth chiefly consist in the Preservation of his worthless Honour. He would be well accounted of, although he is convinced of his real Vileness. He worshippeth God, that so he might be seen of Men. He doth not count sin to be his Shame, but onely the Knowledge of it, which therefore he seeks to hide. He will confess it privately to prevent a more publick Notice. His undeserved good esteem is dearer to him than a Kingdom. His self-condemnings are meerly extorted from him, and leave no impressions upon his Spirit suiting with his words. The Nature of Sin doth not afflict him, but onely the Consequents thereof; and may he but have the Praise of Men, he is able to bear the want of the Lord's Commendation. *David*'s thoughts at such a time were working in a far other way; as his acknowledgements were more Quick and Cordial: and indeed *Saul* did not Roundly come off with his Confession, untill there was no room left for God's Repenting.

13. After

13. After this time, *Saul* was a terrour unto faithful *Samuel*, who went in the fear of his Life, whileſt in the purſuance of his Duty, 1 *Sam.* 16. 2; and in the mean time, the chiefeſt of *Sauls* Herd-men, was *Doeg* an *Edomite*, 1 *Sam.* 21. 7, who boaſted himſelf in miſchief, *Pſal.* 52. 1, and loved evil more than good, *v.* 3, and ſtrengthened himſelf in his wickedneſs, *v.* 7: whereby *Saul* evidenced plainly, that he was neither a Man after Gods own heart, nor yet a Magiſtrate properly of God's Ordaining; ſince thoſe Powers that are Ordained of God, are ſaid to be, not a Terrour to Good works but to the Evil, *Rom.* 13. 1. 3. But by this means, *Saul* ſerved as a dark Foil, to ſet off *David's* Luſtre; and ſuch a ſort of Civil Rulers ſhall uſher in the Saints promiſed Dominion. However, we may hence learn, that a carnal Profeſſor is apt to Hate him unto the Death, who offereth to advance *David's* Intereſt, though according to that expreſs word, which the other cannot gainſay to be Divine. He may patiently hear that Truth, which he will not endure the practiſing of, by himſelf or others; in which caſe, he will prove their deadly Enemy, whom he hath formerly ſeemed to love and reverence: The truth is, he careth not for the Beſt man's Company, when himſelf is by ſuch diſtaſted; and if ever he can get the leaſt colour of advantage, it will ſoon appear, what kind of good will he beareth to them; whileſt men of looſer Principles and Practices are his chiefeſt Favourites, in caſe they will but pleaſe his humour, although they have not ſo much as the Name of

Israelites. And indeed, it is a sufficient Character of a carnal man, when he can fall in with *Edomites*, who came of *Esau*, *Gen.* 36. 9, *Jacobs* Elder brother, *Gen.* 25. 25, who sold his Birthright, *v.* 33, and therewith lost the Blessing, *Gen.* 27. 35, which caused Enmity between them and their Posterity: which *Edomites* are therefore fit Types of such, who are nearly related to God's *Israel* after the flesh, but do yet hate them, because of those Blessings which their Father hath conferred upon them.

14. So soon as *David* was Anoynted King, *Saul* was troubled with an Evil Spirit, arising from his Guilt and Discontent, 1 *Sam.* 16. 13, 14; which he endeavoured to Play away, *v.* 17, being advised thereto by some of his Servants, *v.* 16; and accordingly *David* was commended to him, *v.* 18, by whose Musick he was for a while Refreshed, *v.* 23. And let it be observed, whether such a male-contented spirit in some, will not accompany the Saints being Anoynted for their Rule, which will be somewhat asswaged, as they shall be advanced into favour. However, we may learn from hence, that a carnal Professor, when troubled in his Spirit, is apt to make use of poor sensual Diversions and Applications, which may have some Repercussive Influence, but will never prove an effectual cure. He wanteth not some or other to advise him to such a course, and he is very apt to take that counsel. He is more sensible of suffering than of sin, and would be glad of Ease, by any means whatever. And in such a Case he will be satisfied with some present refreshing, although it prove

prove unto the Aggravating of his ſorrow afterwards. He is of an Earthy Spirit, and is apt to think that Creature-comforts can ſpeak Peace to a troubled Conſcience. A *David* ſhall find favour in his ſight, if he have but ſo much cunning, as to make him cheatfull. He would have Comfort, although it doth not belong unto him, which if the Lord will not give, he will then trie ſome other means. He loveth a gracious man, not becauſe of his Graces, but becauſe of ſome outward refreſhing, by means of his acquaintance with him. And if he doe but overcome his Qualms, he is Refreſhed, and (in his own apprehenſion) well. But *David* himſelf did never go this way to work, in a caſe of the like Nature.

15. *Saul* envied *David*, becauſe he did outſtrip him, and was very wroth with thoſe, who did but give *David* his deſerved praiſe, in relation to that Victory which he had wrought, by ſlaying the *Goliah*, whom *Saul* durſt not encounter with; who yet would have had all the Honour, and miſſing of it, he was vexed, and eyed *David* from that day and forward, 1 *Sam.* 18. 7, 8, 9. A carnal *Iſraelite* is uſually very Proud, and not eaſily ſatisfied with his full Due, in point of recompenſe. He cometh in the Rear, as to his Duty; but would be in the Front of thoſe who are Rewarded. He valueth his own Atchievements at a very high rate, although they be far inferiour unto what he would have fleighted in another. He loveth the uppermoſt Seat, and is very angry if any one be preferred before him. He is not well-pleaſed with thoſe who will

not lift him up; and looketh upon ſuch with an Evil eye, who are eſteemed of above himſelf. A gracious heart may have Temptations unto Envy, but the Prevalency and Indulging of this Diſtemper, is a very bad ſign, and will diſcover it ſelf in due time more fully.

16. *Saul* was a moſt notorious Diſſembler, with Man, as well as with the Lord; who pretended that he would give *Merab* his elder daughter unto *David*; onely he would firſt have ſome further Proof of his faithfulneſs and valour, by ſome freſh attempts upon the *Philiſtines*; but did by that means deſign and hope for *Davids* ruine, 1 *Sam.* 18. 17: and when he promiſed him *Michal* the younger daughter, he pretended that it was from Love, *v.* 22, but did intend her for a Snare, *v.* 21. A man after Gods own heart is Upright, and is therefore apt to be Beguiled by another, as *David* was: but a carnal Profeſſor will dare to Juggle moſt egregiouſly. *Eat thou not the bread of him that hath an evil Eye, for as he thinketh in his heart, ſo is he*; *Eat and drink, ſaith he to thee, but his heart is not with thee*, Prov. 23. 6, 7. *His words are ſofter than Oyl, yet are they drawn ſwords*, Pſal. 55. 21. He ſpeaketh fair, when he intendeth miſchief; and gildeth over his moſt deadly Poyſon. If *David* be not very watchful, this groſs Diſſembler will be too many for him.

17. Notwithſtanding his great Profeſſion, yet *Saul* would curſe and lie; both which are witneſſed by *David*, Pſal. 59. 12, and in relation to *Saul*, as the Title of that Pſalm doth evidence. And that he was a Liar, appeared in the breach of

of his Promiſe to *David* concerning *Merab*, 1 *Sam.* 18. 17, whom afterwards he gave unto another, *v.* 19. A gracious heart is loth to be accounted Light in what he promiſeth, 2 *Cor.* 1. 17, being taught of God to put away Lying, *Eph.* 4. 25; but a carnal Jew will Lye, *Rev.* 3 9; which he will not ſtick to doe, who can diſſemble. He giveth juſt occaſion to the World to ſay, that Profeſſors will Lye, although they will not Swear. Let a *David* take heed, that he doth not too much depend upon the Promiſe of ſuch a man. He can Diſpenſe with his Word, although there be nothing in it that is unlawfull to be performed. The cheriſhing of which Corruption, doth ſufficiently evidence, that ſuch a man is not after Gods own heart.

18. *Saul* was a Perſecutor of *David* unto the death; he became his Enemy continually, 1 *Sam.* 18. 29; ſpeaking to *Jonathan* his Son, and to all his Servants, that they ſhould Kill him, 1 *Sam.* 19. 1; ſeeking himſelf to ſmite him to the wall, *v.* 10; and ſending Meſſengers unto his houſe to ſlay him, *v.* 11; and being vext with *Michal*, that ſhe did not betray her own Husband, *v.* 17; and caſting a Javelin at his own Son *Jonathan*, becauſe he did but ask, why *David* ſhould be ſlain, 1 *Sam.* 20. 32, 33; proffering at an high rate unto ſuch as would take his wicked part, 1 *Sam.* 22. 7, 8; and ſlaying eighty five Prieſts, with all their Subſtance and Relations, meerly becauſe one of them had Ignorantly ſupplyed *David* with what he needed, 1 *Sam.* 22. 18, 19. Which Perſecution was no way juſtly deſerved by *David*, *Pſal.* 59. 3; but meerly becauſe the Lord

Lord was with him, therefore was *Saul* afraid of him, 1 *Sam.* 18. 12, 15, 28, 29; and because he saw that *David* was better than himself, which made him think that he was the man whom *Samuel* had spoken of. Nay *Saul* did sometimes confess, that *David* was Innocent, and better than himself, 1 *Sam.* 24. 17, who yet pursued him after that. And though he had sworn that *David* should not be slain, 1 *Sam.* 19. 6, yet did he afterwards pursue him with greater violence than ever: And notwithstanding all *David*'s former serviceableness, 1 *Sam.* 19. 5, and after-good deserving at *Saul*'s hand, when he spared his Life, 1 *Sam.* 24. 11, yet did *Saul* follow after him, untill he heard that he had fled the Land, 1 *Sam.* 26. 4. Which spirit of Persecution will eminently appear in the latter dayes, and is an evident Character of a meer carnal Professour.

19. When the Lord would not answer *Saul*, he then consulted with the Devil, 1 *Sam.* 28. 6, 7; though he had cut those off who had Familiar Spirits, *v.* 9, according to the Law of God, *Deut.* 18. 11. A carnal *Israelite* will in his strait use any the most unlawfull Means that are. If Meekness will not accomplish his design, he can and will make use of sinfull Passion, or that Wisdom which is Earthly, Sensual and Devilish, *Jam.* 3. 14 15. If the *Assyrian* be come into *Immanuels* Land, *Isa.* 8. 8, the common Professors there will seek unto them that have Familiar Spirits, *v.* 19; debasing themselves even unto Hell, *Isa.* 57. 9; consulting with carnal Policy, and complying with that *Assyrian* way

of

of Worſhip, which they have formerly engaged againſt. Such are reſolved to ſecure their worldly Intereſt, and when their formal Duty will not do it, they will experiment the benefit of Diſobedience, having heard that the Gods of the Kings of *Syria* have ſometimes helped them, which yet will prove unto profeſſing *Iſraels* ruine, 2 *Chron.* 28. 23.

20. *Saul* took a Sword and fell upon it, from the meer pride of his heart, leaſt thoſe uncircumciſed *Philiſtines* that had wounded him, ſhould come and thruſt him through, 1 *Sam.* 31. 4. A carnal Profeſſors Stomack will not yield unto the laſt. Rather than he will bear the leaſt Appearance of Diſgrace, he will be Acceſſary to his own deſtruction. He Glorieth in his Shame, and counteth that Bravery, which is indeed Self-murther. He is more ſolicitous about his Reputation, than about his Everlaſting ſtate. The Saints Adverſaries ſhall at the laſt deſtroy themſelves. And the final prevailing of ſuch a wilfull ſelf-ruining diſpoſition, doth evidence a *Saul*-like Spirit, who was not one after God's own heart.

Theſe are the Principal of *Saul*'s regiſtred Miſcarriages; and partly in relation thereunto, *David* is here ſaid to be after God's own heart, becauſe (when at his worſt) he never did diſcover ſuch a Deſparate Frame of Spirit as was in *Saul*, conſidering both the Subſtance and Circumſtances of thoſe Diſtempers before mentioned. And this is the firſt general Branch of *Davids* Comparative Deſcription.

From whence I ſhall now proceed unto the Second,

Second, which is this, That *David* will appear to have been a Man after Gods own heart, comparing him with *Saul*, when *Saul* was at his Beſt; or in relation to thoſe Good things and Vertues that were at any time to be found in him, notwithſtanding all which he Differed in Kind from what *David* was, in point of Goodneſs: Whereby we may alſo underſtand, how far a meer carnal Profeſſor may proceed, in a way of Vertuous Endowments, and Religious actions.

And ſo, in the General, 'tis ſaid, that upon the Change of *Saul*'s Outward condition, the Lord gave him *Another Heart*, 1 *Sam.* 10. 9. Which though it be here chiefly meant of his being Qualified for Kingly Rule; yet doth it fairly hint unto us, that a meer carnal Profeſſor may be in ſome ſence ſaid to have Another Heart, which yet is not after the Heart of God. In a Natural reſpect, Man's heart or ſpirit is Differing from that of Bruits, *Eccl.* 3. 21; and yet in a Spiritually Moral ſenſe, the Heart or Knowledge of ſome Men is called Bruitiſh, *Jude* 10. Thence it is, that we read of Diverſe Spirits, which we are bid to trie, 1 *Joh.* 4, 1. as well as Works or Actions. And as ſome men are more Groſſely Carnal, 1 *Cor.* 3. 3; ſo ſome are Animal, or more Refined, 1 *Cor.* 2. 14; both which do yet differ from him that is Evangelically Spiritual, *v.* 15. *Saul* was but a Carnal *Iſraelite*, comparing him with *David*; and yet he had Another manner of Natural Spirit than the reſt of his Companions, whom yet he did only Excell, as one Bruit doth excell another. As gracious Actions have their Counterfeits, ſo alſo

alſo have Renewed Principles and Diſpoſitions; and thus a meer Natural man may ſeem to be endued with Another Heart, or be another manner of man, than himſelf ſometimes was, or than others are; and yet no Difference for Kind between them, according to a Goſpel-Rule. Whereas *David*'s heart was of another Kind, as true Grace is, and as all the true *Iſrael* of God are, who are New Creatures, 2 *Cor.* 5. 17: Born again, *Joh.* 3. 3; the Workmanſhip of God created in Chriſt Jeſus. *Eph.* 2. 10; and Renewed in the Spirit of their Mind, *Eph.* 4. 23, and not only in the Fixedneſs of their Will, as ſome would have it, who make the Difference between Saints and others to conſiſt, not in the Nature of their Oyl, but only in the Strength or Weakneſs of thoſe Veſſels into which it is infuſed; whereas both in Reaſon and alſo according to the Scripture, the Creature's Will is commanded by the Law in his Mind, and the Conſtancy of a Saints Obedience, doth depend upon the Newneſs of his Heart or Spirit, *Ezek.* 11. 19, 20. A ſhadow of which Other Spirit may yet be the portion of a meer carnal Profeſſor. So much in the General.

But more Particularly, we may ſee in *Saul* how far a Natural man may goe, as to the Exerciſe of ſuch a Diſpoſition. And ſo,

1. *Saul* was Obedient unto his Father, at whoſe Command he went himſelf to ſeek the loſt Aſſes, 1 *Sam.* 9. 3, notwithſtanding the Goodlineſs of his Perſon, *v.* 2, which would have made ſome others to have ſcorned ſo mean a Service, eſpecially ſince there were Servants, whoſe pro-

per work that was. But yet *Saul* went, without any the leaſt unwillingneſs that we read of; and having paſſed through the Land of *Benjamin* and *Ephraim*, he ſpake of Returning, not becauſe of Wearineſs or the Nature of his Errand, but meerly out of reſpect unto his Father, leſt he ſhould leave caring for the Aſſes, and take thought for him, 1 *Sam.* 9. 4, 5. Let all Diſobedient Children know, that they are ſo far from being after Gods own heart, as that they come ſhort of *Saul*, or of what a meer Carnal man may attain unto. And let them alſo conſider, that if *Saul* had now been undutifull, he had miſſed of that Crown, which was ſet upon the head of his Duty. But let them withall remember, that is no more than what may be the practice of a common *Iſraelite*.

2. *Saul* ſometimes evidenced a great deal of Humility. When *Samuel* firſt told him of a Kingdom, 1 *Sam.* 9. 20, he askt him, wherefore he did ſo ſpeak to him, who was of the Leaſt Family of the ſmalleſt Tribe of *Iſrael*, *v.* 21; in which reſpect he ſeemed Little in his own ſight, 1 *Sam.* 15. 17. And after his being Anointed, meeting with his Unkle, and being demanded by him what *Samuel* had ſaid unto him, he told him nothing about his Kingdom, 1 *Sam.* 10. 15, 16. And when he was choſen afterwards by Lot, he could not be found, 1 *Sam.* 10. 21, untill the Lord found him out where he had *hid* himſelf, *v.* 22. And after that he had been choſen, and owned by the People as their King, 1 *Sam.* 10. 24, yet he returned to look after his Fathers Cattel, 1 *Sam.* 11. 5. And when he did exerciſe his

his Regal power, he was content that *Samuel* ſhould be his Colleague, as appeareth from the tenour of his firſt Proclamation, 1 *Sam.* 11. 7. All which were viſible Demonſtrations of his great Humility. Let all Proud, vain-glorious ſpirits know, that they are lower by the Head than *Saul.* And let them alſo conſider, that when *Saul* was moſt Humble, he then had moſt Honour put upon him, both by God and Man. But let them withall remember, that a meer carnal *Iſraelite* may be very little in his own ſight, apprehenſive of his ſmallneſs, and unworthineſs to be advanced; he may not affect to make known what Glory is conferred upon him; he may ſeem unwilling to be preferred before another, and tarry till he be ſought for; he may not be puffed up with outward Dignity, ſo as to deſpiſe or lay aſide a former honeſt Calling; and he may be willing to make a Good man his Aſſociate, in the midſt of his greateſt outward Exaltation.

3. *Saul* could command his Paſſion; as appeared by his Holding of his Peace, when ſome men did deſpiſe him both by their Words and Actions, 1 *Sam.* 10. 27; though he had then a Band of men with him, *v.* 26, and therefore had Power in his hand; though he was then Higher than any of the People, in point of Place, *v.* 24. as well as Perſon, *v.* 23, and ſo was the more provoked; though his Deſpiſers were Children of *Belial*, *v.* 27, whoſe exemplary Puniſhment would therefore have been the better born; and though *Samuel* and God himſelf had Aſſigned the Kingdom to him, which would have fairly

coloured over his moſt ſevere proceeding; notwithſtanding all which, 'tis ſaid, that he held his Peace. Now what a ſhame is this to many eminent Profeſſors, who cannot bear the leaſt Appearance of an Affront, but muſt give vent unto their Choler, upon every petty Provocation: which yet is more ſadly Aggravated, when ſuch a Diſgrace doth ſeem to have been Deſerved; and when it is put upon them by the Children of God; and it may be by their Equals, if not Superiors! When at any time we are thus tempted unto ſinfull Anger, let us remember what a Goodly Perſon *Saul* was, in compariſon of us, who yet was not after Gods own heart: and therefore let us neither be thus guilty, nor yet pleaſe our ſelves too much with ſuch a Vertue.

4. *Saul* was of a very Noble and Couragious Spirit in the Cauſe of God, and of his poor afflicted People. *David* confeſſeth that he was ſtronger than a Lion, 2 *Sam.* 1. 23. An early proof whereof he gave, when he heard of that ſordid uſage which the *Ammonites* did threaten the men of *Jabeſh* with, 1 *Sam.* 11. 2; whereupon his Anger was kindled greatly, *v.* 6, and though he then had no Army at command, having betaken himſelf unto his former Countrey-life, *v.* 5; yet did he immediately affright the People into a general Muſter, *v.* 8, by a Reſolute threatning Proclamation, *v.* 7. and ſo Delivered the Men of *Jabeſh* from their Tyrannical Oppreſſors, *v.* 11; and ſo did prevent their Sin as well as ſuffering; ſince they through unbelieving Fear had offered to make a Covenant with

with their Enemies, *v.* 1. directly contrary to Gods Command, *Deut.* 7. 2. Now these *Ammonites* descended of *Lots* younger Daughter, who being in *Sodom*, and Lingring there, by that Means lost her Husband, *Gen.* 19. 14; and having an inordinate desire of Children, and despairing of them in an ordinary way, *v.* 31, did thereupon commit Incest with her own Father, *v.* 36; whose spurious Offspring were bitter Enemies unto the Holy Seed, *Deut.* 23. 3, 4, although *Israel* did not intermeddle with their Inheritance, *Deut.* 2. 19, 2 *Chron.* 20. 10, 11, whatever was falsely charged upon them, in the dayes of *Jephtah*, Judg. 11. 13, 15: And so these *Ammonites* do fitly answer unto that sort of Persons in the latter dayes, who being in spiritual *Sodom*, and lingring there, are by that means tempted unto some unlawful complyances, under a pretence of being Spiritual Fathers, which otherwise they think they cou'd not be; whose Offspring have alway been bitter Adversaries to Gods Separated *Israel*, and will not be for an Accommodation with them, without the loss of the others Right Eye, or choisest Light, 1 *Sam.* 11. 2; although they have never been molested or wronged by them. And some such Deliverance may possibly be effected in the latter dayes, a little before *Davids* Dispensation doth begin. However, we may learn from hence, that a *Saul* may be very valiant in the Defence of a righteous Cause, and in relieving the Oppressed. Which witnesseth unto the shame of those Professors who can be Bold enough in a way of self-revenge, but never think their Call

clear

clear enough, to ſtand up in the behalf of a Righteous and Publick Intereſt.

5. *Saul* ſeemed to be very much affected with Gods Goodneſs, in giving him that Victory; and evidenced it, by ſaying, that not a man ſhould be put to death that day, when ſome would have had his fore-mentioned Deſpiſers executed, 1 *Sam.* 11. 12, 13. So alſo when he had overcome thoſe *Philiſtines* afterwards, 1 *Sam.* 14, 31, he built an Altar, *v.* 35; and when he had deſtroyed the *Amalekites*, he worſhipped the Lord in a way of thankſgiving, 1 *Sam.* 15. 25, 31. A carnal Profeſſor may ſeem to be convinced, that all his Deliverances and other mercies do originally proceed from God. And ſuch do come ſhort of *Saul*, who are onely for the craving of a Bleſſing, and not for the Return of Thanks upon a Mercy received: or when ſome Publick and great Salvation doth not reſtrain a Private ſelf-revenge. But yet we may obſerve, that *Sauls* Thankſgiving was in a more Overly or formal way; whoſe firſt Altar for that purpoſe, was accompanyed with a greater ſin than this Duty did amount unto, 1 *Sam.* 14. 24, 33, 35, and therefore the Lord would not Anſwer him upon his next Enquiry, *v.* 37; and whoſe Deſire to Worſhip the Lord upon his next Victory, 1 *Sam.* 15. 29, was not ſo much upon the account of Duty, as to recruit his Honour, *v.* 30, which *Samuel* was therefore very Backward to joyn with him in, *v.* 26, 27.

6. *Saul* witneſſed on *Samuels* behalf, that he had never Wronged that people, in the time of his being Judge, 1 *Sam.* 12. 5, which was a very

very conſiderable demonſtration of his ſelf-denyal; ſince he did thereby conſequentially declare, that there was no juſt Exception againſt that foregoing form of Government, which tended much to blemiſh *Sauls* preſent ſtation; eſpecially ſince *Samuel* had newly foretold, what a Tyrant their King ſhould be, whoſe following Oppreſſion muſt needs be ſadly Aggravated, by his immediate Predeceſſors atteſted Innocency. Policy would have taught him, that *Samuels* Diſgrace would have been for his own Intereſt, leaſt otherwiſe the People's mind ſhould alter, and he by that means be ſoon Diveſted of his Regal Dignity. A carnal *Iſraelite* may evidence a great deal of ſelf-denying candour, in ſetting forth another's Worth unto his own ſeeming diſadvantage. What ſhall we then think of thoſe, who do what they can to Extinguiſh the Light of Another's Glory, leſt their own ſhould be by that means Eclipſed? Such as refuſe to witneſs unto another's Innocency, when called thereunto, are worſe than *Saul* was; eſpecially when they will ſeek to raiſe their Own, upon the undeſerved Ruines of anothers good Name.

7. *Saul* did uſe to conſult with God, 1 *Sam.* 14. 18. 37. 41; and not with the Devil, untill the Lord did forbear to anſwer him. 1 *Sam.* 28. 6, 7. Prayer is a part of Natural Worſhip, which they who have but a Form of Godlineſs, will not caſt off. And not to *call* upon the Name of God, is the Deſcription of an Heathen, *Jer.* 10. 25. But yet a carnal *Iſraelite* may be very converſant about this Duty, and ſuch like Religious Exerciſes; eſpecially when in Diſtreſs; whom

whom yet the Lord may not regard, becauſe he is not ſought unto after a Due Manner, which maketh ſuch Duties to be in his account as Nothing; and therefore though *Saul* is ſaid to have Enquired of the Lord, 1 *Sam.* 28. 6, he is elſewhere ſaid, Not to Enquire of God, but of one that had a Familiar Spirit, 1 *Chro.* 10. 13, 14.

8. *Saul* was not a lukewarm *Laodicean*, but very Zealous in his way; as appeared, not only by his ſeeking to ſlay the *Gibeonites*, in his Zeal to the Children of *Iſrael* and *Judah*, 2 *Sam.* 21, 2: but alſo, in his ſharp reproof of thoſe, 1 *Sam.* 14. 33, who had eaten Blood, *v.* 32, contrary to an expreſs Ceremonial Law, *Lev.* 7. 26: and eſpecially in his Reſolving, that his own Son *Jonathan* ſhould Die, 1 *Sam.* 14. 44, if he had violated his former Adjuration, *v.* 24; ſuppoſing that upon that account the Lord would not anſwer him, *v.* 37, 38. A carnal Profeſſour will very exactly obſerve ſome Leſſer matters, to colour over his neglect of Greater. And in a religious Humour, he will endeavour to outſtrip the Beſt, as *Saul* did *Joſhua*, ſecretly taxing him for the want of his Zeal, in not ſlaying thoſe *Gibeonites* before; although himſelf could ſpare *Agag*, notwithſtanding that he was as clearly charged to deſtroy him, 1 *Sam.* 15. 3, as ever *Joſhua* was, in relation to thoſe *Gibeonites*, *Deut.* 7. 16. He could ſee a Mote in anothers Eye, but not the Beam in his own. And ſuch will be very Rigorous in puniſhing the Neglect of their own Deviſed Worſhip; in which caſe, the Children are apt to be betrayed by their own Parents, *Luke* 21. 16. What

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a ſhame is this to ſome eminent Profeſſors, who cannot ſee a Real Sin in their own Children; and who are not zealouſly affected in a Good thing, as others are in their Superſtitions.

9. *Saul* did obey Gods Order in his Expedition againſt *Amalek*, unto the Hazard of his Life, 1 *Sam.* 15. 2. 4. Which *Amalek* did ſeem to typifie, Perſons and Things of a Worldly Nature, as hath been before declared. And thus a common Profeſſor may boldly Adventure himſelf, in the purſuance of a divine Command, and yet not properly upon that account. He may ſhame a great many, who are not valiant for the Truth, and who will not run any conſiderable Hazard, as to their Lives, Liberties or Eſtates, in the maintaing of what they know to be their Duty. He may ſtrongly oppoſe what is of a Worldly Nature in another; and may utterly deſtroy what is more vile and refuſe: but it is very Irkſome to him, not to ſpare the Beſt, or wholly to Demoliſh in himſelf, what he is a Profeſſed Enemy unto in others. The Little Horn (whom *Saul* might partly anſwer unto) will adventure to ſubdue Three Antichriſtian Kings, *Dan.* 7. 24, and will pluck them up by the Roots, or deſtroy them utterly, *v.* 8, that ſo himſelf might be raiſed upon their Graves, *v.* 25, who is a Sprig iſſuing from the ſame Root, *v.* 8. But a carnal *Iſraelite* may for a ſelf-end be a ſtout Oppoſer of Worldly Things and Perſons.

10. *Saul* did of his own accord deal Righteouſly with the *Kenites*, in not deſtroying them together with the *Amalekites*, but gave them

timely notice to get away; becauſe *Jethro* their Progenitor, *Judg.* 1. 16, had ſhewed kindneſs to *Iſrael*, both by his Counſel, *Exod.* 18. 19, and Guidance, *Numb.* 10. 31, when they came up out of *Egypt*, 1 *Sam.* 15. 6. He would not deſtroy the Righteous with the Wicked, but onely endeavoured to ſeparate them each from other, by bidding them to Goe, Depart, and Get down from among the *Amalekites*, leſt otherwiſe they might be deſtroyed with them; juſt as the Lord dealt with *Lot*, *Gen.* 19. 12, and with his People, *Rev.* 18. 4. Wherein his Practice is to the ſhame of thoſe, who know not how to ſever the precious from the vile, but ſave or deſtroy by whole-ſale; Rejecting the Truth becauſe Bordering upon or Mixed with ſome Errours; who cannot Doe, but they muſt Over-doe; bleeding to Death, when they are onely bid to breathe a Vein; miſtaking *Paul*'s keeping of his Body under, 1 *Cor.* 9. 27, as if it did import a ſelf maceration; or as if his being crucified to the World, *Gal.* 6. 14, did neceſſarily imply an utter neglect of thoſe Outward good things, which are of ſingular uſe to Gods *Iſrael* in their Wilderneſs Condition, though nearly bordering upon *Amalek*; which therefore are onely to be ſeparated therefrom, as to a Worldly Mind, and ſo they both may and ought to be preſerved, as to their lawfull and ſober uſe. But yet a *Saul* may be in the exerciſe of ſuch a prudent Diſcrimination; which therefore is not overmuch to be boaſted of.

11. *Saul* was no Debauched Perſon, or Groſs Idolater. His ſins were of a more Refined nature.

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He put away those that had Familiar Spirits, and the Wizards, out of the Land, 1 *Sam.* 28. 3; only he did not stone them to death, as he should have done, *Lev.* 20. 27. So also, he did very good service against the *Moabites*, *Ammonites*, *Edomites*, the Kings of *Zobah* (who were *Syrians*, 2 *Sam.* 10, 8, or *Assyrians*) and the *Philistines*, 1 *Sam.* 14. 47. And thus, a man may be very sober, and yet not after Gods own heart. He may not be grossely vicious himself, and may declare against such things in others. And he may fight against and vex, such Things and Persons, as those Enemies of *Israel* before-mentioned, do seem to have shadowed out. Among which the *Edomites* and *Ammonites* (who were the same Originally with the *Moabites*) have been already spoken to. The *Philistines* inhabited the Land of *Canaan*, whom *Israel* was ordered wholly to destroy, *Deut.* 7. 16; and because they did not act accordingly, the Lord left them as Thorns in their sides, *Judg.* 2. 2, 3, who therefore were their worst Neighbouring Enemies: And so these *Philistines* do fitly answer unto manifest Corruptions within Professours, and to a more prophane sort of Persons without them; neither of which they ought to be in League with; but because of their sinful complyance with them, they are therefore justly plagued by them: Which sort of Things and Persons, a *Saul* may very vigorously oppose; so that such as can be at Peace and Friendship therewith, are not worthy to be called so much as Common *Israelites*. The *Syrians* and *Assyrians* were little differing each from other, both which descended from

Shem, 1 *Chron.* 1. 17, as well as *Abraham* did, *v* 27; but theſe proved the ſoareſt Adverſaries to *Abrahams* ſeed, only they were at ſome further Diſtance from them, than the *Philiſtines* were: And ſo theſe *Syrians* or *Aſſyrians*, doe fitly anſwer unto Satan, both in the Letter and Myſtery, *Rev.* 2. 13; who was of old, and will be unto the end, the great Devourer of Mankind, or ſuch as have any thing of Gods Image in them: whom he that will not oppoſe, is not worthy to be compared with *Saul*. But an ordinary Profeſſor may ſet himſelf againſt ſuch groſſer Enemies, and yet not be a man after God's own heart.

12. *Saul* was willing to give *Samuel* the Hearing, and bad him Say on, what he had from God to tell him, 1 *Sam.* 15. 16, although he might conclude from what went before, that it would prove ſome dreadfull Meſſage. He did not fling away, although he was a King, but Patiently endured his being very plainly dealt with. Nor did he offer to impriſon his Reprover, or in the leaſt to Threaten him, or ſo much as to Retort upon him in a way of proud Recrimination. Oh what ſhall we think of ſuch Profeſſors, who are of *Nabals* Spirit, that a man cannot ſpeak unto them. But yet Poor Creatures (we here ſee) may goe thus far, and therefore this is a ſorry Mark to truſt unto.

13. *Saul* was convinced of his Sin, by *Samuels* dealing with him, and did Confeſs it, 1 *Sam.* 15. 24, and at the laſt, without any Extenuation, *v.* 30. He had not many ſtarting-holes, which when they were diſcovered, he did not then keep them

them ſtill; as many doe, who will as ſoon die, as ingenuouſly confeſs, what yet they cannot cover. Men prize their Honour, above Gods Glory, or the Peace of their own Conſcience, accounting it a far greater Diſgrace, to acknowledge Sin, than to be guilty of it. And yet this Breaking out at the Lips, is no certain Sign of an Healthful Soul, or of a Spiritual Recovery.

14. King *Saul* deſired that *Samuel* would forgive him; notwithſtanding the great Diſtance that was between them, 1 *Sam.* 15.25. He ſtood not upon his tearms, as many doe, who think ſcorn to Humble themſelves before thoſe whom they have Wronged or Offended. In caſe a Treſpaſſer ſhall turn again, and ſay, *I repent*, he is to be forgiven, *Luke* 17.3; but moſt men think thoſe tearms too hard, when it is their own caſe, who will expect from others at an higher rate. And yet a proud Hypocrite may lay himſelf thus low at the feet of his Inferiours, for ſo did *Saul* at *Samuels*.

15. *Saul* was content that *Samuel* ſhould Rule and over-rule, in the caſe of *Agag*'s execution, whileſt himſelf ſtood by, 1 *Sam.* 15. 32, 33, as a meer ſtately Cipher. A carnal heart may be over-powered to part with, what he could heartily wiſh might have been let alone. He may be made to ſpit out again, what he hath ſpared, and would have Kept ſtill within his mouth, *Job* 20.13,15. And yet generally ſuch are very Paſſive in a work of that nature, as *Saul* was at this time; who could not well tell how to help it, but would have no hand himſelf in the

the doing of it. Now if *Amalek* doth fitly answer unto Things and Persons of a Worldly Nature, as hath been formerly made out; then *Agag* must needs typifie, what is Principal or Extraordinary in such a respect: and so a *Saul* may permit that to be done, which he dares not Hinder; as some of late years have done, in relation to what was eminently of a Worldly nature; but when an Hypocrite doth vomit up such things, it is from Gods Casting them out of his Belly, *Job* 20. 15, and not from any natural Antipathy between him and them, who otherwise would not forsake them, *v.* 13: whereas a truely gracious heart is crucified unto the World, and not onely the World to him, *Gal.* 6. 14.

16. *Saul* sometimes loved *David* greatly, and he became his Armour-bearer, 1 *Sam.* 16. 21; whom he desired to stand before him, because he had found favour in his sight, *v.* 22; not letting him go any more unto his Fathers House, 1 *Sam.* 18. 2, and setting him over the Men of War, *v.* 5. and making him his Son-in-law, *v.* 27. But yet this love of his was not long-lived; nor was it grounded upon *David*'s being a man after God's own heart; but partly because he could please his Humour, 1 *Sam.* 16. 23; and partly, because of some Moral Vertues that appeared in him, in his encounter with *Goliah*, which *Saul* shared in the benefit of; and partly because he did not then know that *David* was preferred before himself, upon the first discovery whereof, 1 *Sam.* 18. 7, *Saul*'s spirit altered, *v.* 8, 9, and designed his following fa-

favours for a Snare, *v.* 21: but yet at firſt, his love doth ſeem to have been without Diſſimulation. Love to the Brethren, is indeed one Property and ſecondary Character of a true Saint, 1 *Joh.* 3. 14; but little do many think how ſadly they are deceived, when they conclude that all is well, meerly becauſe they love a Child of God; which an Hypocrite may doe, upon ſome meer carnal account. An eminent Example whereof, may be obſerved in theſe latter dayes, when ſuch whom *Saul* typified, will ſeem greatly to affect the Lord's Anoynted People, delighting in their Company, advancing them unto place of Power, and deſiring ſome intimate acquaintance with them; ſo long as they are any way ſerviceable or refreſhing; and untill they do perceive themſelves likely to be overtopped by them. Whereas a truely gracious heart hath moſt Delight in thoſe that are moſt Excellent, and upon that account, *Pſal.* 16. 3: and *John* rejoyced greatly becauſe of Chriſt, although he knew, that he was prefetred before him, *Joh.* 3. 29, 30, 31.

17. When *Saul* had perſecuted *David*, he did confeſs his Sin with Tears, 1 *Sam.* 21. 16, acknowledging that he had played the fool, and erred exceedingly, and promiſed that he would do ſo no more, 1 *Sam.* 26. 21, which Promiſe (as it fell out) he did perform, 1 *Sam.* 27. 4. A perſecuting Hypocrite may poſſibly be convinced of that or any other ſin, and may acknowledge it unto the full, mourning over his former folly, into which he may not Relapſe again. There are natural as well as ſpiritual Tears; and

and the Old man may be heard to ſigh ſometimes; and a carnal Creature may reform his former wicked practices. Onely *Saul*'s heart was a little Thawed upon ſome preſent Emergency, which was apt to freeze again; nor was it Sin as Sin that did affect him, but meerly *David*'s Kindneſs, who ſpared him when he might have cut him off; and notwithſtanding all this Remorſe, *Saul* had a Diſpoſition to have perſiſted in his Old way ſtill, but that the Temptation was removed, in his wanting of an Opportunity, by reaſon of *David*'s departure out of his Land, 1 *Sam.* 27. 5: and of this nature is a carnal Profeſſor's Reformation.

18. *Saul* did preferre *David* before himſelf, in point of Righteouſneſs, 1 *Sam.* 24. 17; wherein he did verifie what God had ſaid before, 1 *Sam.* 15. 28. But it was onely in relation to ſome particular action; and of a Moral Nature; and in a very clear caſe when it could not be denyed; and in a good Mood; which onely aggravated his Sin, but did not Kill it. An hypocrite may utter ſelf-abaſing words, when his heart is ſtill as proud as ever. His ſick qualms doe onely eaſe his Stomack of ſome uppermoſt and Thinner humour, which leaveth the remainder more thick and dangerous. And he is more affected with ſome tranſient Providence, than with that Word of God which doth Abide for ever. He may be convinced that others are Better than himſelf, whom yet he doth not labour to outſtrip or imitate, in relation to thoſe excellent things which he approveth, *Rom.* 2. 18. 21.

19. *Saul* did much good to others, cloathing them

them in Scarlet, and putting Ornaments of Gold upon their Apparel, 2 *Sam.* 1. 24; which might be the Fruit of his Spoils, and of that outward Peace that he procured. A carnal man may be very uſeful, and in that reſpect his Death may be lamented. He may not be ſo bad as it was expected he would have been. He may be Deſireable upon ſome account, at leaſtwiſe among the Daughters of *Iſrael*, or ſuch as are of a more Effeminate ſpirit. He may very much Adorn others, both in the Letter and Myſtery. 'Tis good to be ſerviceable in our Generation, but therewith to remember, that thus one may be, who yet is not a man after Gods own heart.

20. *Saul* dedicated ſeveral of his Spoils unto a Pious uſe, for the Maintaining of the Tabernacle and its Worſhip; which *David* did afterwards convert unto the ſervice of the Temple, 1 *Chro.* 26. 28. A common *Iſraelite* or Proteſtant, may ſtoutly oppoſe *Philiſtian Papiſts* and others; and may deſign their Spoils or Conqueſts, unto the maintaining or keeping up of ſome Truths and Duties under a lower Diſpenſation, ſuch as that of the Tabernacle was; wihch Chriſt and his People (whom *David* typified) may improve for ſome higher end, which was ſhadowed out by *Solomon*'s Temple. We may not therefore account men Saints, becauſe they have been uſefull in Vindicating the Truths and Worſhip of God, by word or writing, ſince *Saul* the ſon of *Kiſh*, and *Abner* the ſon of *Ner*, did typically Dedicate in ſome ſuch way, as well as *Samuel* the Seer, and *David* with his Worthies, 1 *Chro.* 26. 26, 27, 28; and in this very

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respect (as well as all the other before named) did *David* far out-strip *Saul*, as will afterwards be made evident.

And thus I have finished the first general Branch of *Davids* Commendation, *viz.* in a way of Comparing him with *Saul*; in which regard partly, he is here said to have been a man after God's own heart, because he was a Better man than *Saul* was, whether we do consider *David* at his *worst*, or *Saul* when at his *best*.

From all which Discourse, we may observe something, which is of special Use, both in a way of Trial and Instruction, and Exhortation.

Use 1. First, in a way of Trial, we may hence learn, on the one hand, that if our Distempers be such as *Saul*'s were, they will sadly evidence against us, that we are not after God's own heart; and on the other hand, that we cannot safely judge our selves or others to be after Gods own heart, unless our Righteousness doth exceed what was to be found in *Saul*; since *David* is here thus witnessed concerning, in a way of Distinguishing him from the other, in those forementioned respects. I dare not say, that *Saul* went as far as a false heart can goe, or that he is a *David* who doth out-strip *Saul*; but this I may dare to say, that he who is as Bad as *Saul*, or no whit Better, may groundedly conclude, he is not right. I would not Discourage any, who have the least measure of Worth or Vertue, nor is there any cause why such should be Discouraged, considering how richly *Saul*'s Duty was rewarded: Onely let none Deceive themselves,

ſelves by an over-valuation. Men may have *Another Heart*, and yet not *David*'s; they may be Obedient unto their Parents; Humble in their Carriage; able to command their Paſſion; courageous in a good Cauſe; much affected with God's goodneſs; ready to witneſs on a good man's behalf; they may conſult with God; be very zealous in the way of their Profeſſion; adventure themſelves much in a way of Duty; and be very righteous towards men; they may be no vicious Perſons, or groſs Idolaters; willing to hear the ſaddeſt word from God; confeſs their ſin; deſire Forgiveneſs; and be content to part with a beloved Luſt; they may Love the Brethren; Acknowledge the evil of their former Perſecution; prefer them before themſelves; Doe good to others; and be very ſerviceable to the Truths of God againſt the Oppoſers of them; and yet for all this, may not be men after God's own heart. Thus far may a poor carnal Creature goe, and a great deal further, as might be proved (but that my preſent Subject will not bear that Enlargement) from the inſtance of that other *Saul*, untill he was converted, and had his Name changed together with his Nature, who whileſt he was a *Phariſee*, was, *as touching the Righteouſneſs which is in the Law, Blameleſs*, Phil. 3.6.

But what then ſhall we think of ſuch, who will fall in with worldly Temptations upon any tearms; who make their own Will their Law; who do preſumptuouſly tranſgreſs a known Command; who caſt off Prayer; who ſet up Duties of their own Deviſing; who put God

off with the vile and refuſe, reſerving the Beſt unto themſelves; who Eat and wipe their mouth, and then ſay they have done no wickedneſs; who ſeek to cover their Diſcloſed ſin; who will moſt impudently deny what is undenyably proved; who will Extenuate at leaſt what can be no longer Denyed; whoſe Mind runs more upon their Carnal Intereſt, than either Gods glory, or their own Salvation; who are a Terrour to good men, and the Encouragers of evil; who ſeek to play away their trouble of Conſcience; who live in Envy againſt their Betters; who are moſt notorious Diſſemblers; and will both Curſe and Lie; who Perſecute men after Gods own heart; who can conſult with a Familiar Spirit; and who are wilfully acceſſary unto their own Deſtruction? Certainly theſe men cannot be right, as to their preſent ſtate, ſince they do ſo fully reſemble *Saul* when at his *worſt*, in a way of Diſtinction from whom (when at his Beſt) *David* is here ſaid to have been one after God's own heart. Indeed a *Saul* may become a *Paul*, and therefore ſuch are encouraged unto the uſe of Converting Means; but an actual *Saul* is not a *David*, and therefore let not ſuch offer to deceive others or themſelves.

Uſe 2. Secondly, we may hence learn, in a way of Inſtruction, what may be the Portion of a Carnal Profeſſor from the hand of God, in point of Good things; whileſt we conſider what *Saul* met with in that reſpect; who yet came far ſhort of *David*, in point of Priviledges as well as Duty. Which lower ſort of Priviledges were as followeth. 1. *Saul*

1. *Saul* was Circumciſed; which *Paul* reckoneth among thoſe things wherein he ſometimes truſted, *Phil.* 3. 4, 5; and which *Saul* valued at ſo high a rate, as that he would rather Kill himſelf, than be thruſt through by the hands of Uncircumciſed ones, 1 *Sam.* 31. 4. Now that Circumciſion in the fleſh, was an outward Badge of ones being a Legal Saint, or of that Number who were then called an Holy Nation, *Exo.* 19. 6; and ſo it fitly anſwereth unto the Viſibility of Saintſhip in Goſpel-times, 1 *Pet.* 2. 9. And thus a meer carnal Creature may be accounted Spiritual. Such may have a Name to Live, who yet are Dead, *Rev.* 3. 1. A Fornicatour, a Covetous Perſon, an Idolater, a Railer, a Drunkard, or an Extortioner, may yet be called a Brother, 1 *Cor.* 5. 11. And thoſe may call themſelves of the Holy City, or be called by the Name of *Iſrael*, and Swear by the Name of God (whereby they profeſs themſelves to be his Servants, *Iſa.* 45. 23, *Gen.* 31. 53.) and yet not in Truth or Righteouſneſs, *Iſa.* 48. 1, 2. Little do many think that they are workers of Iniquity, till Chriſt ſhall make it out, *Mat.* 7. 22, 23. Some one or other of thoſe bloody Souldiers that had crucified Chriſt, was yet ſeen afterwards to wear his ſeamleſs Coat or upper Garment, *Joh.* 19. 23, 24. There is no inconſiſtency between the Inward Power of Sin, and an Outward Form of Godlineſs. Such as can ſatisfie themſelves with a bare Title of Chriſtianity, may have it conferr'd upon them in a way of Judgement.

2. *Saul* was a Member of the onely true Viſible Church that then was in Being; by which means

means he did partake of thoſe Church-Ordinances, which were denyed unto the Poſterity of circumciſed *Iſhmael* and *Eſau*. Which Congregational Church and Ordinances, do fitly anſwer unto ſuch like Inſtitutions in Goſpel-times; which are ſome kind of choiſer and more peculiar Priviledges, that are not vouchſafed unto all, who yet may be as it were circumciſed, or viſible Saints; and therefore we read of ſome, who were *added to the Lord*, Act. 5. 14, who yet durſt not Joyn themſelves to that Church in *Jeruſalem*, v. 13, which then was the onely true viſible Goſpel-Church in being. And though that this *Iſraelitiſh* Prerogative, be unto this day Deſpiſed, by envyous *Edomites*, and by ſcoffing *Iſhmaelites*, (whoſe Principles both Eccleſiaſtical and Civil are meerly founded upon the ſtrength of Natural Reaſon, and who therefore do Deride ſuch as are guided by the Spirit and Word of God, as *Iſhmael* did *Iſaac*, becauſe the one was through the Strength of Nature, and the other through the ſtrength of the Word of Promiſe,) yet are theſe Goſpel Appointments, very precious in the ſight of Chriſt, and of his ſeparated *Iſrael*, whoſe reputation will be vindicated, when the Glory of God ſhall Return into this Goſpel-Temple Opened, *Ezek.* 43. 4, as it Typically did of Old, after that the *Babyloniſh* Captivity was returned, *Hag.* 2 9, and the following *Perſian* Check upon that work, was Rebuked, *Ezra* 4. 24, & 5. 1, 2. But yet it muſt be granted, that God may not be well-pleaſed with Many of them, who may All partake of that ſpiritual Meat and Drink, 1 *Cor.* 10.

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3, 4, 5. The Church in *Corinth* had one very Wicked Perſon in it, 1 *Cor.* 5. 13; and other Churches then had ſuch among them, whom *Paul* adviſed to have cut off, *Gal.* 5. 12; the Generality of that Church in *Sardis*, had onely a Name to Live, *Revel.* 3. 1; and the whole Church in *Laodicea*, was ſtark naught, *Rev.* 3. 16. Some venemous Toads may lurk under the Stones of theſe Myſtical Temples, having crept in unawares, *Gal.* 2. 4. Goſpel Churches ſhould not conſiſt of any, ſave ſuch, who are more than Babes in Chriſt, 1 *Cor.* 3. 1, which was typified of Old, by the Lord's Excluding *Levites*, and his Admitting none but *Prieſts*, to enter into the Temple or Tabernacle, *Numb.* 18. 2, 3; but yet theſe Churches may poſſibly be made up of ſuch, who have nothing of Chriſt in them.

3. *Saul* was an *Iſraelite* by Birth, 1 *Sam.* 9. 1, and not onely by Religion, as Proſelytes were; which *Paul* hinteth as an Additional Priviledge, when he ſaith, that he was *an Hebrew of the Hebrews*, Phil. 3. 5, without any mixture of Gentiliſme in his Lineage. And one of *Sauls* Progenitors is ſaid to have been a mighty man of Power, 1 *Sam.* 9. 1. Both which were Priviledges, not to be deſpiſed. *Paul* reckoneth up Eight ſeveral Prerogatives, comprehended in that One, of being *Iſraelites*; to whom pertaineth the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promiſes, whoſe are the Fathers, and of whom as concerning the fleſh Chriſt came, *Rom.* 9. 4, 5: all which *Saul* muſt

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be confeſſed to have ſhared in, becauſe he was an *Iſraelite*. And thus poor carnal Creatures, may be of *Iſrael*, and yet not *Iſrael*; they may be the Seed of *Abraham*, and yet not Children; they may be the Children of the Fleſh, and yet not the Children of God or of the Promiſe, *Rom.* 9. 6, 7, 8. Such may deſcend of godly Parents, which is no contemptible Mercy, ſince by that means they may ſhare in the benefit of their Prayers and Education, whereby the Lord is pleaſed many times to work the ſame unfeigned Faith in them, which firſt dwelt in their Progenitors, 2 *Tim.* 1. 5. Such may be admitted into the Number and Fellowſhip of thoſe, who are not Polluted with any groſs Gentile intermixtures; who have been as it were Fathers in point of Faith and Duty; who have continued true unto their profeſſed Principles in the midſt of their manifold Temptations; and have not only eſpouſed Chriſts Truths and Wayes in a day of outward Proſperity, as the generality of *Jewiſh* Proſelytes were wont to doe. They may ſeem to be the Prime Owners of all the Saints Priviledges, in point of Adoption, Glory, Covenants, Ordinances and Promiſes; and of Such may Chriſt's Diſpenſation come, as to its more Outward or Fleſhly part; the Goſpel of whoſe Viſible Kingdom may be firſt Preached or Tendred unto them, who yet may not enter thereinto, through Unbelief; but may Oppoſe and Perſecute it, to their own deſtruction, by reaſon of their Carnality.

4. *Saul* came of the Tribe of *Benjamin*, 1 *Sam.* 9. 1; which was another of thoſe Priviledges

ledges that *Paul* ſometimes gloried in, *Phil.*3.5; and not without ſome ſeeming ground. *Benjamin* was *Jacobs* youngeſt and beſt beloved Son, by his dearly beloved *Rachel*, whom therefore he called *Benjamin*, or the Son of his Right Hand, *Gen.* 35. 18; in whoſe Life was *Jacobs* life bound up, *Gen.*44. 30; whom *Moſes* calleth the *Beloved of the Lord*, that was to dwell in ſafety by him, and promiſeth that the Lord ſhould cover him all the day long, and dwell between his ſhoulders, *Deut.* 33. 12; becauſe *Solomon*'s Temple, that was the Place of Gods Habitation, was built within *Benjamin*'s Lot, in *Jeruſalem*, Pſal. 48. 2, the North part of which City was given to *Benjamin*, *Joſh.* 18. 16. 28, as the South part was to *Judah*, *Joſh.* 15. 63; by which means theſe two Tribes were united into One, and did joyntly cleave unto the Houſe of *David*, and the true Worſhip of God, when all the reſt fell off, 2 *Chro.* 11. 12. This famous and renowned Tribe did *Saul* come of. And thus poor carnal Creatures, may be of that Number, who are *Iſraelites* or Profeſſors of a more than ordinary rank, being called, *The Sons of their Fathers Right hand*; and ſome of which ſort may afterwards be highly Dignified, by reaſon of their near Affinity or Neighbourhood with *Judah* the Tribe of *David*, or with Profeſſors of the higheſt Order. Thoſe may be *Davids* next Neighbours, in point of viſible Deſcent; who yet are far differing from him, as to his Heart or Diſpoſition. Nay, falſe-hearted Profeſſors, may come forth out of the very Waters of *Judah*, *Iſa.*48. 1, or be of the ſame

Society with the Beſt and Nobleſt Saints that are. When Chriſt ſhall come, as he will then take to himſelf, one of thoſe two Women that are Grinding at the Mill, *Matt.* 24. 41, which was the work of Bond-women, *Exod.* 11. 5, *Iſa.* 47. 2, to ſignifie that Bond and Free are all one in him, *Gal.* 3. 28: ſo alſo he then will ſever thoſe two that be in the field, *Matt.* 24. 40, or ſuch as are both of them honeſtly employed, in Plowing, or Sowing, or Reaping, or looking after their Flocks, in the Letter or Myſtery: Nay and then there ſhall be two in one Bed, the one ſhall be taken, and the other left, *Luke* 17. 34; intimating that Chriſt will then ſever between ſuch Profeſſors, who have ſometimes been very Intimate Companions, lying in each others Boſome, and in the ſame Bed, which is put to ſignifie Divine Appointments, *Cant.* 1. 16.

5. *Saul* was a very choiſe and goodly young Man, being higher by the head and ſhoulders than any of the People, 1 *Sam.* 9. 2; whom therefore both God and the People choſe to be their King, 1 *Sam.* 10. 24; and in which reſpect *Samuel* was apt to think, that *Davids* eldeſt Brother ſhould have ſucceeded him, becauſe he was ſuch another, 1 *Sam.* 16. 6, 7. And thus a Carnal *Iſraelite* at this day, may ſeem unto an eye of fleſh to be very choiſe and goodly, at leaſtwiſe when in the Youth or Prime of his Profeſſion. He may have much of the firſt *Adam's* Comelineſs, or Gods Eſſential Image, conferr'd upon him. He may have choiſe Natural parts, and Moral Accompliſhments, and common Gifts.

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He may have the Tongue of Men and Angels, and yet be as ſounding Braſs, or a tinckling Cymbal, 1 *Cor.* 13. 1. He may have the Sleight of ſpeaking and yet be but a cunning craſty fellow in the Scripture phraſe, *Eph.* 4. 14. He may abound with the Enticing words of Man's Wiſdom, and yet have no acquaintance with the Spirit, 1 *Cor.* 2. 4. He may in ſuch things be higher by the Head than *Samuel* or *David*, or the Beſt that are. And upon that account he may be too much eſteemed by *Samuel*, and Idolized by others, and ſuffered by the Lord to bear ſway for a certain time, untill a Better come. But as *Davids* Diſpenſation doth get up, ſo the Lord will wean his true Prophets from ſuch empty Vanities, and they ſhall then know that a *David* is far better than a *Saul*, notwithſtanding all this outward Bravery. Such *Midianitiſh* fair Faces, did ſometimes tempt *Iſrael* unto Idolatry and Whoredom, by calling them unto their Sacrifices, *Num.* 25. 1, 2, who therefore were all cut off, *Num.* 31. 17; to ſignifie that God will bring *Sauls* Perſon into Contempt, and ſuch like fleſhly Excellencies, which have been ſtumbling-blocks in others way, together with the advancement of his *Davids*, who are his Second Choice, or *Workmanſhip created in Chriſt Jeſus*, Eph. 2. 10, who is the *expreſs Image of his Perſon*, Heb. 1. 3, which is more *ſpiritual* and *hidden*, *Joh.* 6. 46; whereas the firſt *Adam* and all his meer Natural Seed, were onely made after his Firſt or more General or Eſſential Image, and not his Perſonal, *Gen.* 1. 26.

6. *Saul* was Beloved of his Father, as ap-

peared by his Sorrowing for him, when he had been a little Abſent, and ſaying, *What ſhall I do for my Son?* 1 Sam. 10. 2. And *David* hinteth that the Daughters of *Iſrael* had cauſe to mourn over *Saul*, when he was Dead, 2 *Sam.* 1. 24, as himſelf ſeemed to doe, with a very Pathetical Lamentation, *v.* 17: which was no deſpicable Priviledge, and therefore it is recorded unto *Jehoram*'s ſhame, that he Departed without being Deſired, 2 *Chro.* 21. 20; which *Saul* did not, ſince Mourning doth evidence Deſire: And thus a common *Iſraelite* may be Deſireable, and poſſibly may Deſerve to be ſo, as *Saul* did at his Fathers hand by being obedient to his Command; and at the hands of others, by enriching them with the Spoils of his Battels. Such may have after their Deceaſe a competent teſtimony born unto the Honour of their Name, and according to the meaſure of their worth. Some may wiſh for the continuance of ſuch as ſtand in *Davids* way; and *David* himſelf may lament the Death of Perſecuting *Saul* becauſe he was his Father, and of Rebellious *Abſalom* becauſe he was his Son. But what advantage would it be unto ſuch in Hell, in caſe they knew that ſome did Commend them upon Earth? And yet they were onely ſome of the vain Daughters of *Iſrael* that wept for *Saul*, and meerly becauſe of ſome leſſer Toyes that he was wont to pleaſe them with; whileſt *David*'s Lamentation might be with a Drie eye, and without any great ſtore of Inward ſorrow, as appeareth by his Order at the ſame time to teach the uſe of the Bowe, 2 *Sam.* 1. 18; and it may be he then did more

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lament upon the account of *Jonathan* than of *Saul*, for whom he was Diſtreſſed, *v.* 26; or becauſe of his being Related unto *Saul*; or becauſe *Iſrael* was reproached by the Manner of his death; or becauſe that ſome Moral good things were deſtroyed in him; or to evidence that himſelf had no hand in his Deſtruction, as in the caſe of *Abner*, 2 *Sam.* 3. 33, 36. *Phariſaical* Profeſſours aim chiefly at the Glory of men, and they have that Reward, *Mat.* 6. 2; at leaſtwiſe from their carnal Relations, and ſuch as are apt to be taken with lower things.

7. *Saul* was Advanced to the Crown by thoſe two ſignificant Ceremonies of being *Kiſſed* and *Anoynted*, 1 *Sam.* 10. 1; his own Supremacy being hinted by the Oyl, *Pſal.* 45. 7; and the People's Subjection by the Kiſs, *Pſal.* 2. 11, 12: which Priviledge was conferred upon him, before *David* was ever ſpoken of. Thoſe may outwardly be advanced unto the greateſt height, who are not men after Gods own heart and *before* their Betters. *Solomon* had ſeen Servants upon Horſes, and Princes walking as Servants upon the Earth, *Eccl.* 10. 7. Chriſt was a Prince, (and in the eyes of *wiſe* men, a King, *Matt.* 2. 2.) who yet was ſeen walking upon Earth in the form of a Servant, *Phil.* 2. 7. They that work wickedneſs may be ſet up, *Mal.* 3. 15; whoſe Portion is in this Life, *Pſal.* 17. 14, and who are not Plagued like other men, *Pſal.* 73. 5. To be ſure, till *Davids* Diſpenſation doth begin, it will be but bad judging of a Goſpel-Saint by outward Happineſs. Men after Gods own heart are Deſigned to be uppermoſt, *Rev.* 5. 10; but in the

the mean time, *Dives* is ſerved before *Lazarus*, *Luke* 16. 25; and *Saul* before *David*; and the four Beaſts before the Saints the High Ones, *Dan.* 7. 17, 18; that ſo there might be a Myſtical Sun and Moon to be confounded, when the Lord ſhall Reign before his Ancients gloriouſly, *Iſa.* 24. 23. But *Sauls* being thus Advanced, doth alſo hint unto us, that inward Authority and Power, which a man not after Gods own heart may be inveſted with; by which he may be able to Rule himſelf (as *Saul* did the *Iſraelites*) and alſo to ſave himſelf from ſome groſſer Temptations, typified by thoſe *Philiſtines*, whom *Saul* was Anoynted to ſave his People from, *1 Sam.* 9. 16; and in which reſpect, ſuch a one may goe Before a *David*, (as the Firſt *Adam* did before the Second) whom yet (for Kind) he is Inferiour unto.

8. *Saul* was found out of *God*, being ſent by him to *Samuel*, and foreſpoken of the day before, in *Samuels* ear, as if it had been ſome more than ordinary Secret, *1 Sam.* 9 15, and in a way of ſome kind of Mercy unto his People, to ſave them out of the *Philiſtines* hand, *v.* 16; who alſo was choſen afterwards by Lot, *1 Sam.* 10.21, and when he could not be found, God told the People where he had Hid himſelf, *v.* 22. What a marvellous proof was here of Gods having a ſpecial hand in *Sauls* preferment; both by his Deſignation, Sending, Anoynting, Choice and Finding out; and yet this *Saul* was not according to Gods own heart, either as to his Perſonal or Political capacity. There may be much of God to be obſerved, in a meer Natural man's

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Advancement, and in the ſetting up of a Worldly Form. Such things may be effected by a ſpecial hand of Providence; and the Building of *Saul*'s Houſe may be Repreſented or Revealed unto a *Samuel*, 1 Sam. 9. 15, as that of *Davids* was to him, 2 *Sam.* 7 27, the words in *Hebrew* being the ſame in both places. When carnal people will needs come under a Worldly Diſpenſation, the Lord may aſſign the Perſon that ſhall manage it; who may have that Honour Put upon him, without his ſeeking for it, nay though he ſeemeth willing to have been without it. The very Appearance of *Saul*'s Humility in Hiding himſelf among the Stuff, was thus Signally witneſſed unto from Heaven. There may be very little Outward difference to be diſcerned, between *Saul* and *David*, as to the Manner of their reſpective Exaltations. Nay and a common *Iſraelite* may thus be advanced by the Lord, to ſave his poor People out of the hand of more groſſely prophane *Philiſtines*.

9. Good *Samuel* was ſtrangely overpowred to fall in with *Saul*; who honourably entertained him, 1 *Sam.* 9. 22, 23, 24; and then Privately Anoynted him, 1 *Sam.* 10. 1; and then Publickly recommended him unto the People, 1 *Sam.* 10. 24; for all which *Samuel* had a ſpecial and Peculiar Warrant, which cannot ordinarily be expected by others, who yet may fully be perſwaded to comply with the like Perſon and Intereſt, and wherein the Lord may have an overruling hand. And thus honeſt *Jehonadab* may give his hand to *Jehu*, 2 *Kings* 10. 15; and *Barnabas* may alſo be carried away with ſome mens

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Diſſimulation, *Gal.* 2. 13; as many good men have been of later years deluded with an hypocritical generation, ſo as to fall in with the People of Gods wrath, who fully anſwer unto *Saul.* A falſe heart may Deceive both himſelf and others, 2 *Tim.* 3. 13. All Saints have not a Spirit of Diſcerning, 1 *Cor.* 12. 10; and *Paul* himſelf did ſometimes ſtyle *Demas* his Fellow-labourer, *Philem.* 24, who proved an Apoſtate afterwards, 2 *Tim.* 4. 10; and therefore *Paul* durſt not ſay that he was *confident,* but onely *perſwaded* of the Faith of *Timothy,* 2 Tim. 1. 5; and his Confidence concerning others, is Qualified by his Adding, *as it is meet for me to think, Phil.* 1. 6, 7. Moſt men are apt to ſee with others Eyes, which at the beſt are but Eyes of Fleſh, *Job* 10. 4, and are apt to be taken with outward Appearances, as *Samuel* was with *Eliab*'s Countenance, 1 *Sam.* 16. 7. Indeed the ſpiritual Man is beſt able to judge, 1 *Cor.* 2. 15; but there are few ſuch; nor is it certainly known to others, who thoſe are; and the Beſt that are, may be miſtaken. Let the Opinion of Holy and Judicious men, concerning Things or Perſons, be duely weighed, together with their Grounds and Reaſons; but let us alway remember, that Man's Judgement is a very ſmall thing compared with God's, 1 *Cor.* 4. 3, 4, and ſeemeth to be one of thoſe Golden Idols which ſhall be utterly Aboliſhed, and caſt unto the Moles and Bats, or left with ſuch whoſe Eyes are Blinded, *Iſa.* 2. 18. 20.

10. *Saul* was Confirmed in a good Opinion of his preſent ſtate, by many Signs and Wonders,

ders which were foretold, 1 *Sam.* 10. 2, 3, 5, and which came to paſs accordingly, *v.* 9; all which Providences did doubtleſſely much encourage him to think, that God was not Diſpleaſed with him, who yet was given in Wrath, *Hoſ.* 13. 11. And thus an Abhorred Thing or Perſon, may be accompanyed with many ſtrange Providential Atteſtations. What an encouraging Providence was that, when five or ſix thouſand of the Men of *Ai*, were able to Exanimate ſix hundred thouſand *Iſraelites?* What a Providence was that, when the *Jews* little Horn did caſt down ſome of the Hoſt of Heaven, *Dan.* 8. 10; and when the Chriſtian Little Horn did Prevail againſt the Saints, *Dan.* 7. 21, having pluckt up three of his fellows by the roots, *v.* 8? The *Aſſyrian* is encouraged to fight againſt *Jeruſalem*, and to think that God had ſent him, 2 *King.* 18. 25, becauſe of his former ſucceſſes, *v.* 33. Some men are Providentially Eſtabliſhed for Correction, *Hab.* 1. 12. There are ſome meerly Trying Providences, which they may eaſily miſtake the meaning of, who cannot diſtinguiſh between the Lords Higheſt Permiſſions, and his Loweſt Approbations. How haſtily may an Inheritance be gotten, and yet in a way of Sin, *Prov.* 20. 21? How happy may Proud men be, and thoſe that Tempt God be even Delivered, *Mal.* 3. 15? Extraordinary Providences are duely to be obſerved and improved, but yet not to be compared with the Scriptures, as a Rule for Judgement. *Saul* had a clear word from God, by which he might ſufficiently have known the ſinful nature of his preſent undertaking, 1 *Sam.* 8.

7. 11; which he not heeding, was therefore juſtly Hardened by after-Providences of a contrary ſeeming nature. Such as receive not the Truth in the Love thereof, 2 *Theſſ.* 2. 10, are juſtly given up to ſtrong Deluſions, *v.* 11, occaſioned by Deceitfull Signs and Wonders, *v.* 9.

11. *Saul* was ſpirited for that work which God had called him to, and doth ſeem to have been furniſhed with a pretty ſtock for that end, as appeareth by *Samuels* bidding him to do as occaſion ſerved, for God was with him. 1 *Sam.* 10. 7. The Lord doth not uſe to employ any, whom he doth not alſo competently fit for ſuch a purpoſe: and if *Saul* was thus Qualified, much more might *David* hope that he ſhould be dealt with accordingly. But a carnal Profeſſor and a Worldly Adminiſtration, may be accompanyed with much of Gods preſence, in a way of Outward Communications: and a Prodigal Son may have his Portion put into his Hand, *Luke* 15. 12; while the better Husband of the two, hath nothing but from Hand to Mouth, *v.* 29. When *Davids* Diſpenſation ſhall be on foot, the Lord will then be *for a ſpirit of Judgement to him that ſitteth in judgement*, Iſa. 28. 6; and as an Aſſurance thereof, ſome more unworthy Things and Perſons may have a little Taſte or firſt Fruits of ſuch a Mercy. Chriſt is the Head of every man, 1 *Cor.* 11. 3; and as he is an Head, he doth beſtow ſome kind of Gifts even upon thoſe who are Rebellious, *Pſal.* 68. 18. Let not the *wiſe* man glory in his *wiſdom*, nor the *mighty* man in his *Might*, unleſs he doth alſo truley *underſtand*

derſtand and *know* the Lord, *Jer.* 9. 23, 24. *Not many Wiſe men after the fleſh, not many mighty men are called*, 1 Cor. 1. 26. When we are tempted to Boaſt of theſe lower Attainments, let us remember *Saul*.

12. *Saul* was endowed with the Gift of Propheſying, 1 *Sam.* 10. 10, when he met with thoſe who had that Spirit; which made them that knew him formerly, to wonder, *v.* 11; till One of them put the reſt in mind, that God was the Father of ſuch Gifts, who might beſtow them where he pleaſed, *v.* 12; notwithſtanding which, it became a Proverb, to ſignifie ſome very ſtrange Occurrence. Which Spirit he was acted by at the firſt, as a confirming Sign of God's having called him to that Place and Office of a King, 1 *Sam.* 10. 6; and at another time, to prevent his doing miſchief unto *David* 1 *Sam.* 19. 19. 23, 24. Which Prophets of Old, were immediately inſpired of God, to utter ſtrange Hidden things, that were not to be known in any ordinary way: and ſo that Gift of Propheſying doth fitly anſwer, to ſome more than Ordinary meaſure of Acquaintance with the Mind of God, together with ability to utter it, which may in theſe latter dayes befall the Perſon or Diſpenſation of a wicked *Saul*. Wretched *Balaam* was an extraordinary Prophet; and ſome workers of Iniquity will plead, that they have *propheſied* in Chriſt's Name, *Matt.* 7. 22, 23; and he may have the Gift of Propheſie, and underſtand all Myſteries and Knowledge who yet is Nothing, 1 *Cor.* 13. 2. Poor carnal Creatures, by vertue of ſome more External Communion with Chriſt,

may be able to derive this kind of Influences from him; as the Ivy doth draw much ſap from that Oak which it doth embrace, although it hath a diſtinct Root of its own. When *Saul* was in Company with Prophets, he became like one of them; and many Profeſſors are, according to the Nature of their Company, from whom when parted, they are like other men. But *Saul* was not at all ſpiritually advantaged by his Gift; no more are Hypocrites by their Knowledge. *Saul* alſo was but ſeldom thus exerciſed; and the Diſcoveries of Gods Mind to falſe hearts, are very Thin and Rare, in compariſon of others. And let it be obſerved in the latter dayes, whether ſome mens extraordinary Light, be not ſubſervient unto the ſecuring of God's Anoynted Ones, as *Saul*'s Spirit of Propheſie was unto *David*'s ſafeguard.

13. *Saul* was received by the Generality of the People, with *ſhouting*, 1 Sam. 10. 24, and great rejoycing, 1 *Sam.* 11. 15. Woe be to that man whom All ſpeak well of, under a corrupted ſtate of things, *Luke* 6. 26. Indeed Chriſt will be the Deſire of all Nations, *Hag.* 2. 7, and then Ten men (or a conſiderable Number) of all Languages, ſhall take hold of his skirt that is a *Jew*, *Zech.* 8. 23: but ſo long as the Beaſt doth Reign, the World will wonder after him, *Rev.* 13. 3; and till the *Aſſyrian* be deſtroyed, all the Neighbouring Nations will joyn with him againſt Gods *Iſrael*, Pſal. 83. 5, 6, 7, 8. How miſerably are they Deluded, who judge their Condition happy, becauſe they are Generally approved. If Number might be a lawfull Judge, I ſhould alway like

like that Thing or Perſon beſt, who have the Minor Vote; eſpecially when the Verdict is brought in by ſuch a Jury as *Saul*'s was, who were apt to quarrel with God's Appointment, becauſe of ſome men's failings under it, 1 *Sam.* 8. 5; who would be like other Nations, contrary to God's revealed will, 1 *Sam.* 8. 5. 7; who were reſolved upon their own will, *v.* 19, though God had told them it would be to their after ſorrow, *v.* 18; who did Reject that which themſelves confeſſed they had no juſt ground to Except againſt, 1 *Sam.* 12. 4; who were for an Accommodation with Idolaters, rather than expoſe themſelves to outward danger, 1 *Sam.* 11. 1; and who ſtill Perſiſted in what they had acknowledged to be a Sin, 1 *Sam.* 12. 19: all which are cleer Characters of meer carnal *Iſraelites*, whoſe general good Opinion one like themſelves may have, in relation to his Perſon and Practice, though never ſo much unlike unto the Heart and Mind of God.

14. *Saul* had a Band of men whoſe hearts the Lord himſelf had touched; wherein the Lord conſulted both for his Honour and Security, by chooſing for him this Royal Life guard, 1 *Sam.* 10. 26. And when he was in imminent danger afterwards, by *David* and his Party, how wonderfully was his life preſerved, though *David* had a ſufficient Advantage and Provocation, 1 *Sam.* 24. 10, & 26. 8. How ſorrily do ſome ground their good Opinion of themſelves, meerly upon the Lords preſervation of them in ſuch a Courſe or Practice. Great Tranſgreſſors may ſtrangely be Delivered, and yet be Reſerved

(as

(as *Saul* was) for ſome more Exemplary Puniſhment. As *Iſrael* marched through the Wilderneſs, they were not to meddle with the *Edomites*, *Moabites*, and *Ammonites*, who yet were ſuch as the Lord hated. It would have been too great an Honour for *Saul* to have died by *Davids* hand. God is the Saviour of All, though more eſpecially of ſuch as do Believe, 1 *Tim.* 4. 10. The Lord's People in the latter dayes may ſtrangely be overpowered to let thoſe provoking Adverſaries alone, who are deſigned to be deſtroyed by ſome groſſer Intereſt. Such may be remarkably ſecured for the time being, who yet are far from being after Gods own heart.

15. *Saul* was deſpiſed by the men of *Belial*, 1 *Sam.* 10. 27; which may be reckoned among his Priviledges, ſince that is one part of a Godly man's Portion, to be abuſed by the World. But Errour may ſuffer as well as Truth; and an Hypocrite may lye open to ſome kind of Perſecution. The Nations ſometimes fell foul upon one another, as well as upon God's *Iſrael*. The *Philiſtines* hated *Saul*, as much as he did *David*. Civility hath its Enemies, as well as Chriſtianity; and therefore let none judge himſelf to be more than a carnal *Iſraelite*, meerly becauſe he is Deſpiſed or Maligned by a Groſſer Intereſt.

16. *Saul* was employed by God, in ſome ſpecial and publick ſervice againſt the *Amalekites*, 1 *Sam.* 15. 3: and his Diſpenſation in the latter dayes will be eminently to be known, by ſome ſuch required ſervice, *viz.* the utter deſtruction of that Worldly ſtate of things, which *Amalek* typified. In a great Houſe, ſuch as God's is, there

there is some work for Slaves, as well as Children or more Honourable Servants. Had there not been some special work for *Saul*, he should never have been so furnished and owned by the Lord as he was. A more than ordinary Call, to some eminent work or service, may be the portion of a meer carnal man. But *Saul's* employment had much of Revenge and Violence and seeming Cruelty in it, 1 *Sam.* 15. 2, 3: and God foresaw, that he being left to himself, would slubber it over, in order to his being rejected thereupon, as had been formerly threatned, 1 *Sam.* 13. 14: and *Saul's* heart was hereby Lifted up, as appeared by that *Place* (or *Hand*, as it is in the Hebrew) which he set up in the way of his Return, 1 *Sam.* 15. 12, as a Monument of what his Hand or Sword had done. Carnal Professors are only set about some courser work; and that seeming Dignity doth prove a sad snare unto them, occasioning their Pride and Downfall; as those are most apt to be well-conceited of their Duty, who have least cause, both in relation to its Nature, Management and Consequents. Whereas *David* was more nobly employed, more Graciously assisted, and generally more Humble afterwards.

17. God prospered *Saul* in what he went about. In his Expedition against those wicked *Ammonites*, he slew the generality, and scattered the remainder, so that Two of them were not left together, 1 *Sam.* 11. 11: and in his next attempt upon the insulting *Philistines*, his Son *Jonathan* and his Armour-bearer slew twenty men within half an Acre of land, 1 *Sam.* 14. 14, where-

whereupon both the People, Garriſon, and Spoilers trembled, and the Earth alſo Quaked, *v.* 15. and the Multitude melted away, Beating down each other, *v.* 16. 20, which was a Taſte of that Cup which the Lord hath reſerved for his own People in the latter dayes, *Pſal.* 83. 9. *Iſa.* 10. 26. *Judg.* 7. 22. *Ezek.* 38. 21. *Zech.* 14. 13: and in his preſent Enterprize againſt *Amalek*, he deſtroyed all the common ſort of people, 1 *Sam.* 15. 8, from *Havilah* to *Shur*, *v.* 7: from whence it doth appear, that theſe *Amalekites* had now over-run the *Iſhmaelites*, ſince thoſe *Iſhmaelites* of old are ſaid to have dwelt from *Havilah* unto *Shur*; Gen. 25. 18; as indeed men of an *Iſhmaelitiſh* Spirit, (or ſuch whoſe Principles are mainly formed up according to the Dictates of Natural Reaſon, as *Iſhmael* was Born by the ſtrength of Nature, and not through the ſtrength of the Word of Promiſe, as *Iſaac* was) may be expected within a while to turn into *Amalekites*, who typified ſuch as are more groſſely Worldly, both which did ſucceſſively inhabit that land of *Havilah*, where there was Gold, and the Gold of that Land was Good, *Gen.* 2. 11, 12; which holdeth true, both in the Letter and Myſtery, with reference unto theſe myſtical *Iſhmaelites* and *Amalekites*, who have the Beſt Worldly good things among them, and it may be ſome better things alſo, ſhadowed out by Gold; which they are wont to wear in publick view, as the other did of Old, *Judg.* 8. 24. much glorying in their outward Bravery; which *Gideon* made an Ephod of, and all *Iſrael* went a Whoring after it, *v.* 27;

ſo

ſo prone we are to Idolize what may be the Portion of *Iſhmael* and *Amalek*; which ſhall do well to be duely weighed, eſpecially when Judges ſhall be reſtored *as at the firſt*, according to the Promiſe, *Iſa.* 1. 26. But in all theſe ſeveral Expeditions before mentioned, *Saul* proſpered marvellouſly. And thus three of the former Horns, are pluckt up by the Roots, before the little Horn, *Dan.* 7. 8, and by him, *v.* 24. A ſelf-ſeeking *Jehu* may be bleſſed with Succeſs againſt wicked *Ahabs* Houſe and Intereſt, untill there be none remaining, 2 *Kings* 10, 11. An Hypocrite may be enabled to caſt out Devils, *Matt.* 7. 22, and to deliver himſelf and others from under the Oppreſſing power of many dangerous Diſtempers and Temptations. Let us not therefore Rejoyce, meerly becauſe ſuch Devils are ſubject to us, as thoſe did *Luke* 10. 17; unleſs we have alſo good ground to hope, that our Names are written in Heaven, as Chriſt there hinteth, *v.* 20

18. *Saul* was the Object of good *Samuels* Grief and Crye, when he underſtood of God's Repenting that ever he had ſet him up, 1 *Sam.* 15. 11; and though *Samuel* came no more to ſee him, yet did he Mourn for him ſtill, *v.* 35; who formerly had Prayed for him, 1 *Sam.* 12. 23, and Taught him, *v.* 24, and forewarn'd him in caſe he ſhould do Wickedly, *v.* 25. It is a precious priviledge to be remembred in Prayer by living Saints, 1 *Sam.* 7. 5; and that which a Gracious heart doth value at an high rate, *Rom.* 15. 30: but yet *Abraham* did Pray for *Iſhmael*, *Gen.* 17. 18, with whom Gods Covenant was

not eſtabliſhed, *v.* 19,20, 21. *The fervent Prayer of a Righteous man availeth much*, Jam. 5. 16; but ſometimes the Lord will not be prevailed with, by holy *Jeremy*, Jer. 7. 16, or *Moſes* and *Samuel*, Jer. 15. 1, or *Noah*, *Daniel* and *Job*, Ezek. 14. 14. The Saints Tears are precious, and put into God's Book, *Pſal.* 56. 8; but many heavenly ſhowers deſcend upon the Sea and Wilderneſs, notwithſtanding which, the one is ſtill Salt, and the other Barren. Happy is he, on whoſe behalf Chriſt intercedeth, *Luke* 22. 32, for him God heareth alway, *Job.* 11. 42; but the beſt of his Servants may Grieve and Crie all Night, and Mourn unto their death, and yet be no more Heard for ſome, than *Samuel* was for *Saul*. Though alſo we may obſerve that *Samuel* lived under a Lower Diſpenſation, and had a chief hand in *Sauls* Advancement, who therefore might Mourn more than his ſhare came to, upon a ſelf-account, as *Abraham* did for *Iſhmael*, becauſe he was his Son when bid to Caſt him out, *Gen.* 21. 10, 11: and ſo the Rejecting of a Soul, may be Lamented more by men of *Samuel's* pitch, than it is by thoſe who anſwer unto *David*.

19. *Saul* was oft-times Providentially hindered from Effecting a ſinfull purpoſe. He was not (that we read of) ſuch an outragious Tyrant, as *Samuel* bad the People look for, 1 *Sam.* 8. 11, 12. He was hindred by the People from putting *Jonathan* to death, as he had raſhly ſworn, 1 *Sam.* 14. 44, 45. Though he would fain have ſpared *Agag*, yet *Agag* died, 1 *Sam.* 15. 33. And though he oft endeavoured to have killed *David*,

David, and *Jonathan* for his sake; yet did the Lord Prevent him, in relation to them both. Next unto being Sanctified, it is a Mercy to be Restrained; and yet a Divine Chain doth not alter the sad state or Nature of a Devil. *Jude* 6. Men shall be judged another day, according to what they would have done, as Christ hinteth, in charging them with Stoning him, *Joh.* 10. 32, who then had onely taken up Stones for such a purpose, *v.* 31. *Saul* might as well have acted unto the Height of *Samuel*'s Prediction, as doe what he did; nor was it any Thank to him but to the People, and self love in him, that *Jonathan* was not put to death; he did design the Life of *Agag*, if *Samuel* had not then snatcht away the Scepter from him for a while, perhaps to signifie, that Worldly things shall be destroyed, though seemingly in an Irregular way, let *Saul* do what he can: and *David* was kept alive, because *Saul* could not come at him. Though fleshly lusts were in Appearance mortified, yet if this were not through the Spirit of Christ, it would not evidence true Life or Sonship, *Rom.* 8. 13, 14; much less, if they be only Restrained, and by a man's Own Spirit too, or by the meer Overpowering hand of others.

20. Much of the Lords Forbearance and Long-suffering was exercised towards *Saul*; whom God endured with much Patience by the space of Forty years, *Act.* 13. 21: and though at the Two years end, 1 *Sam.* 13. 1, he had a sufficient proof of his Disobedience, *v.* 13 yet did he then onely Threaten him, *v.* 14, but not Reject him, till his next miscarriage, 1 *Sam.* 15. 23:

notwithſtanding which Declared Sentence, yet God continued him, (as ſome think ſeven years at leaſt) although *Saul* then grew every day worſe and worſe untill his Death. Thus *Pharaoh* had his Reſpites, *Exod.* 8. 15; and about the time of Forty years did God ſuffer the Manners of *Iſrael* in the Wilderneſs, *Act.* 13. 18; to ſhew his wrath, and to make his Power known, together with the Riches of his Glory on the Veſſels of Mercy, *Rom.* 9. 22, 23. God had ſome work for *Saul* to doe, if it were but only to correct and trye his Servant *David*; and till that work be wholly performed, the proud *Aſſyrian* himſelf is not reckoned with, *Iſa.* 10. 5, 6. 12. *Saul* did ſome Good; and upon that account was the Houſe of *Jehu* continued unto the Fourth Generation, 2 *King.* 10. 30. *Saul* was the next Neighbour unto *David*, who was a type of Chriſt; and Chriſt would encourage his Own, by giving them to ſee how courteous he is to others. *Samuel* did plead hard with God for *Saul*; and God would have all to know, that next unto his own Son, his People are the moſt prevailing Advocates. And though *Saul* himſelf was *David*'s Enemy, yet *Jonathan* did love him dearly; and many times a wicked Parents Life is lengthned out for the ſake of a godly Child. Next unto ſaving Mercy, it is a Priviledge to be ſpared; but yet this is nothing ſave what an Hypocrite may ſhare in, unto the Multiplying of his Sin, and the Aggravation of his following Judgement, *Rom.* 2. 4, 5.

From all which ſeveral Priviledges, conferred upon *Saul*, we may ſafely inferre; that a meer carnal

carnal Profeſſour, may be a viſible Saint; a true viſible Church-member; deſcended of godly Parents, and related to the beſt Society upon Earth: the very next of Kin unto a man after Gods own heart: deſired while alive, and mourned for at his death: outwardly advanced above the Beſt: eminently ſought out of God: approved of by godly men: and marvellouſly confirmed in a good opinion of their preſent ſtate: Such may be Spirited for their work: admirably Gifted: applauded by the Generality of ſober *Iſraelites*: wonderfully ſecured from imminent Dangers: maligned by a groſſer Intereſt: employ'd by God in ſome ſpecial Service: accompanyed with Succeſs: earneſtly prayed for by ſome of God's People: ſtopt in a ſinful way: and endured with much Long-ſuffering. All this, and much more, may be the Portion of an Hypocrite, or of one who is not after God's own heart, and whoſe Mercies are not like *David*'s.

Uſe 3. Thirdly and laſtly, If *Saul* were not after God's own heart, notwithſtanding all his ſeeming Excellency; let all ſorts of Perſons then be hence Diſſwaded, from being Quieted in *Sauls* Condition, or ſatisfied with his Attainments. And one would think that there needed no other Argument, but onely this, that *Saul* was not after the heart of God, in Point of Priviledge or Duty; ſince the Scripture doth count him ſufficiently miſerable, who cometh ſhort of the Glory of God, *Rom.* 3. 23. But yet in order unto the further ſetting home of this Dehortation

tion, let theſe following Conſiderations be duely weighed, from whence we may ſee, in *Saul*'s Example, what may be the dolefull portion of ſuch a one.

1. *Saul* was a Worker of Iniquity; a wicked Tranſgreſſour; and in effect an Heathen: ſo *David* ſtyleth him, *Pſal.* 59. 2. 5, and in relation to his being Perſecuted by him, eſpecially when he ſent to watch and kill him in his own houſe, as the Title of that Pſalm doth intimate. This is the Perſecutors proper Name, although he may be by ſome miſcalled Religious. And thus doth *Paul* ſtyle himſelf, ſo long as he was a *Saul*, although he did it ignorantly, 1 *Tim.* 1. 13. There are ſome Gentlemen thieves, and there are unſuſpected Sinners; but it is not a Velvet Mask that can hide a Deformed face from the Heart-ſearcher's eye. *John* had that Myſtical Whore diſcovered to him, notwithſtanding all her Glorious and Sacred Colours, *Rev.* 17. 4 5. Such as pretend to Sanctity, and yet Act Abominably, are a Smoke in God's Noſe, whom he will recompenſe into their Boſom, *Iſa.* 65. 4, 5, 6. An Hypocrite may Juſtifie himſelf, and highly be eſteemed by Men, but is Abomination in the ſight of God, *Luke* 16. 15. And how will it fill their faces with Confuſion, when Chriſt himſelf (whom *David* typified) ſhall call them *workers of Iniquity*, who have both Preach'd and Prophe'ſied, and caſt out Devils in his Name, *Matt.* 7. 22, 23. If a man be not after God's own heart as to the Main, he is no better than a Worker of Iniquity, whatever Profeſſion he may make, and ſhall be one day bid to Depart

part from Christ, as having never been known by him.

2. *Saul* was given in Anger, *Hos.* 13. 11; notwithstanding that he was by God himself both sent, 1 *Sam.* 9. 16, and Anoynted, 1 *Sam.* 10. 1. and Confirmed, *v.* 7, and Spirited, *v.* 9, and Chosen, *v.* 21. Which Divine Anger, did evidence it self by several Symptoms. *Saul* was a poor carnal Creature himself, so also were the People that did desire him: now a Carnal man can see no Divine Love in any of his Enjoyments, since he is only a Child of wrath, *Eph.* 2. 3. Again, *Saul* was given, in a meer Permissive way, and expressely contrary to Gods signified Approbation, 1 *Sam.* 8. 7: now that which directly crosseth God's Revealed Will, *viz.* Success in a way of Sin, must needs come in a way of Anger. Again, when *Saul* was first desired, it displeased the Prophet *Samuel*, and he Prayed against it, 1 *Sam.* 8. 6: now that which doth justly grieve their Spirits who have the Mind of Christ, must needs be done, (or suffered to be done) in Anger. Again, *Saul* was desired, that so Gods *Israel* might be like unto all the Nations, 1 *Sam.* 8. 5. 20: now that which tendeth to confound the World, and Visible Saints together, in opposition to an Instituted Separation, must needs be Permitted in a way of Anger, since God is at utter Enmity with the World, *Jam.* 4. 4. Again, God did foretell, that *Saul* would prove unto their sorrow, who had desired him. 1 *Sam.* 8. 18: now that which the Word of God declareth to be the just matter of Repentance, must needs be the fruit of Man's Sin

Sin and God's Anger. Again, *Saul* was Given in anſwer to that Inordinate deſire, which would not be overpowered by the Pureſt and ſtrongeſt Reaſons, 1 *Sam.* 8. 19: now the granting of an Impetuous and Unreaſonable deſire, muſt needs be in a way of Anger, *Pſal.* 81. 11, 12. Again, *Saul* did not ſatisfie the People in point of Content and Service, as was Expected by them: now that which doth not competently anſwer its deſigned End, may be ſuſpected as a Fruit of Anger; as *Iſrael's* Quails were, notwithſtanding which they were Lean, *Pſal.* 106. 15, and were not yet Eſtranged from their Luſt, *Pſal.* 78. 29, 30. Again, *Saul* was a Wicked man, *Pſal.* 7. 9: now when a *wicked* man is *ſet* over a People, it muſt needs be in a way of Anger, ſince that is repreſented as an heavy Curſe, *Pſal.* 109. 6. Again, *Saul* proved a ſad Snare unto his People, generally overpowring them to joyn with him in Sin: now that which doth bring in Subjection to ſuch Temptations, is done in Anger. Again, *Saul* was Removed in Wrath, *Hoſ.* 13. 11: now that which is ſo taken away, muſt needs have been ſo Given, ſince New-covenant Gifts are without Repentance, *Rom.* 11. 29. A carnal Profeſſors Priviledges are all given in Anger.

3. *Saul's* Kingdom did not Continue, 1 *Sam.* 13. 14; ſo that in effect, his being Anoynted thereunto, did onely amount unto a Viſibility of Intereſt therein; or rather unto a bare Tender thereof, upon ſome fallible Condition, which never had any good Event; the Inſtability of whoſe Priviledges in that reſpect, did fitly anſwer

ſwer unto the nature of his Duty. Which Diſcontinuance of his Crown, was Emblematically hinted to him, by his being Anointed with Oil out of a Glaſs or Vial, which is a very Brittle veſſel, 1 *Sam.* 10. 1. whereas *David* was Anointed with Oil out of an Horn, that is not ſo eaſily Broken, 1 *Sam.* 16. 13. ſo alſo was *Solomon* his Son, 1 *Kings* 1. 39. the latter of which was a Type of Chriſt, whoſe Throne is for Ever and Ever, *Pſ.* 45. 6. as *David* was of the Saints, who alſo ſhall poſſeſs the Kingdom for Ever, even for ever and ever, *Dan.* 7. 18. Now *Sauls* Kingdome might therefore be ſaid not to continue, partly becauſe he was Threatned by the Lord to be Removed, upon his Sin, 1 *Sam.* 13. 14. which Divine Word was as a Worm at the Root of his Dignity: and Partly becauſe that none of his Poſterity Succeeded him, to keep up his Name, ſave onely for a while, which was not worth the ſpeaking of: but Principally becauſe that *Davids* following Diſpenſation, did Really differ from *Sauls* for Kind, however they might in Appearance ſeem to be of the ſame nature, from *Davids* ſitting in *Sauls* Throne, and being his Son in-law. And thus, an Hypocrite may have great Hopes, but they are like a Spiders web, *Job.* 8. 14. ſpun out of the Bowels of his own Obedience, catching nothing but ſorry Flies, and likely to be ſoon ſwept down with Gods Beſome of Deſtruction. He may lean upon his houſe, but it ſhall not ſtand; he may hold it faſt, but it ſhall not endure *Job* 8. 15. His Priviledges are treaſured up in ſome Brittle Glaſſy Bottle, and his Wages are put into a Bag with Holes, *Hag.* 1. 6. Such

may be called the children of the Kingdom, who yet shall be cast out into utter darkness, *Mat.*8. 12. The carnal Professors Goods are all of them proper Moveables; and his best Tenure is but Knight-service; or rather, he is but a Tenant at the Will of that Lord, whom he Provoketh daily to turn him out of all. *Ishmael* was *Abraham*'s Son, but because onely according to the flesh, he therefore might not Inherit, what somtime he was the Sole Heir Apparent of. Worldly Constitutions and a Natural mans Enjoyments, are both one, in point of Instability, however the Lord may seem as if he were about to Establish them for Ever, as *Samuel* told *Saul* in relation to his Kingdome, 1 *Sam.* 13. 13.

4. *Sauls* Title to his Crown was irrecoverably crackt, upon his first Fall, 1 *Sam.* 13. 14. soon after he had Begun to Reign, *v.* 1. and upon his Next miscarriage, he was utterly Rejected, 1 *Sam.* 15. 23. without all hopes of being ever restored afterwards. *v.* 29. wherein his State fully answered unto the nature of that Vial, from whence he was first Anointed, 1 *Sam.* 10. 1. since Glass is quickly crackt, and when once Broken, cannot be mended any more. And thus a carnal Professors enjoyments are not only uncertain in the general, but they are Quickly forfeited, as the first *Adams* Paradise was lost upon his first Transgression, *Gen.* 2. 17. and as *Ishmael* was cast out upon the first Appearance of his Scoffing Disposition, *Gen.* 21. 9, 10. because he was the Son of that Bondwoman, who answered unto *Sinai*, or the old Covenant of Works, *Gal.* 4. 24, 25. which did Im-

Immediately curſe him that did not continue in All things required by that Law, *Gal.* 3. 10. 'Tis true indeed, there is Now no ſuch Covenant of Works properly in Being, nor ever was ſince *Adams* Fall, ſave to the *Jews*, ſo long as *Moſes* his Miniſtration was in force; and therefore men Naturally conſidered, are onely under the Curſe of that covenant which *Adam* violated, being ſaid to be Strangers from the Covenants, *viz.* both New and Old, *Eph.* 2. 12. ſo that an unbeliever hath Now no Promiſe at all, of the leaſt outward mercy, entailed upon his beſt Duty, whileſt in an unregenerated State. But though that God be not Now obliged to recompence a Natural mans obedience, yet is he Pleaſed uſually to do ſo ſtill; onely that Arbitrary and Providential recompence, dependeth upon very tickle tearmes, ſo as upon his firſt (at leaſtwiſe more conſiderable) failing, the Viſibility of his Title thereunto, is liable unto a ſpeedy utter and irrecoverable crack, both in his own conſcience and in the thoughts of others. A natural man cannot groundedly promiſe to himſelf, ſo much as a Temporall Forgiveneſs of his firſt Offence.

5. *Saul* had that ſad Meſſage of his Down-fall, together with an Aggravating ſignification, of Gods having been then likely to have Eſtabliſhed his Kingdom upon *Iſrael* for ever, 1 *Sam.* 13. 13, 14. Which is not to be underſtood, as if the Lord did not certainly foreknow, or had not foredetermined what afterwards did come to paſs: but he doth hereby onely intimate, that *Sauls* Kingdom was in a very Fair and Probable way of having been ſetled upon him and his Poſterity,

according to an Ordinary rule of judging. had not this Act of his Disobedience Unhappily intervened as it were in the very Nick of time; whereby the Lord did Designe to Aggravate *Sauls* present Sin and future Suffering. And thus *Babylon* (who was a Tipe of Worldly or Antichristian constitutions, *Rev.* 17. 5.) shall then fall, when most likely to be a Lady for ever, *Isa.* 47. 7. and an Hypocrite is apt to be in Straits, when in the very fulness of his Sufficiency, *Job.* 20. 22. Which sad Surprizal with unexpected Judgment, was eminently Exemplified in *Agag* the King of *Amalek*, who was confident that the Bitterness of Death was Past, a very little before his being Hewed in pieces, 1 *Sam.* 15. 32. 33. to signifie, that Worldly Things and Persons (which *Amalek* Typified, as hath been formerly hinted) and more especially the most Eminent among them (answering to this *Amalekitish* King) are likely to meet with very Sudden Destruction, when they shall say Peace and Safety, 1 *Thes.* 5. 3. and know nothing, untill the Flood come and take them all away, *Mat.* 24. 39. and when such have in their own Apprehensions, made a Covenant with Death and Hell, *Isa.* 28. 15, 18. As we would not be overtaken with unexpected Judgments, let us take heed of being satisfied with *Sauls* Condition and Dispensation.

6. After that *Saul* was Anointed and Chosen King, the *Israelites* were sadly afflicted by their Enemies on every side. The *Ammonites* had affrighted several of them into an Offer of an unlawfull compliance with them, 1 *Sam.* 11. 1. and the *Philistines* were too many for them,

1 *Sam.*

1 *Sam.* 13. 5. having left the common People neither Sword nor Spear, *ver.* 22. nor Smith to make them any, *ver.* 19; who being by that means Diſtreſſed, did Hide themſelves, *ver.* 6. and the Stouteſt of them Trembled, *v.* 7. ſo as that their Enemies inſulted over them, by ſending Spoilers out of their Camp, in ſeveral Companies, *ver.* 17, 18. Poor carnal People are likely to be Diſappointed of their high expectations from Worldly conſtitutions; as the *Iſraelites* were, who looked for great matters to have been done by their National King. And notwithſtanding that ſeeming Inward Authority and Command which ſome Profeſſors are inveſted with, typified by *Sauls* Supremacy; yet are they ſadly overpowered by Satans temptations and their own corruptions ſtill, which were Spiritually ſhadowed out by *Iſraels* Adverſaries. Such may be made to think, that there is no way to get ſhut of Satan, but by their compliance with him in relation to ſome Leſſer ſins; which they could freely ſubmit unto, but that they ſee at length, this will not ſatisfie their Adverſary; as was the caſe of thoſe men of *Jabeſh*. Such alſo may be triumphed over, by many groſs *Philiſtian* Luſts, which may be far more in Number than all their *Iſraelitiſh* Vertues; and by which means they may be Stripped of their beſt Defenſive and Offenſive weapons, ſuch as a meer Naturall man might otherwiſe be furniſht with; ſo as that their hearts may generally fail them, whenever a Temptation doth appear, and thoſe Myſtical *Philiſtines* may ſend Spoilers among them what they pleaſe. As men would not expoſe themſelves to bee the

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Servants of ſome *Ammonitiſh* temptations, which their preſent Light and Tenderneſs doth make them Tremble to think of; and as they would not be Diſabled by Spiritual *Philiſtines*, for any thing ſave Tillage, 1 *Sam.* 13. 20. or Actions of a more Civil and Common nature; ſo let them take heed of Reſting in *Sauls* condition, which was the Type of an Unregenerated Profeſſors State.

7. When *Saul* conſulted with the Lord, what he ſhould do, in a caſe of great concernment, and according to Gods Appointment, *Num.* 27. 21. yet God would not Anſwer him, 1 *Sam.* 14. 37. and at another time, when *Saul* was moſt afraid, and when his heart greatly trembled, he did Enquire of God, but the Lord would not Anſwer him, neither by Dreams, nor by *Urim*, nor by *Prophets*, 1 Sam. 28. 5, 6. which tempted him to conſult with that Witch, *v.* 15. unto his own deſtruction, 1 *Chron.* 10. 13. The Lord was ſometimes pleaſed to manifeſt himſelf of old by Dreames, which were for the moſt part imparted unto Holy Perſons, though ſometimes unto others alſo; but *Saul* had no Anſwer in this way from any: But the more ordinary way of Gods Diſcovering his Mind was then by Prophets, who were Moſtly Holy Perſons alſo, though not alway; but *Samuel* was now dead, and that Spirit together with him, as to *Sauls* relief: But the Moſt ordinary way then was, by conſulting with the High Prieſt, being clad with *Aarons* Ephod, and Breaſt-plate, wherein was the *Urim* and *Thummim*, Exod. 28. 30. Num. 27. 21. Now *Abiathar* had formerly carried away this Ephod

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to *David* when he fled from *Sauls* fury, 1 *Sam.* 23. 6. ſo that he had at preſent no *Urim* to conſult with through his own default; And when he did conſult therewith, the time before, 1 *Sam.* 14. 37. it was meerly upon the Prieſts motion, and not his own deſire, *v.* 36. who but a little before, had ſeemed to Deſpiſe it, *v.* 19. and therefore had no cauſe to Wonder at Gods not anſwering him thereby, *v.* 37. Though alſo his laſt Enquiring of God, was in ſuch a ſorry manner, 1 *Sam.* 28, 6. as that he is elſewhere ſaid not to have Enquired of God at all, 1 *Chron.* 10. 14. And thus, an Hypocrite may Pray, and Adviſe with the Lords moſt faithful Servants, (who were typified by thoſe Dreamers and Prophets and High Prieſts of old) and yet may not be anſwered, upon the account of his preſent State or former Sleightineſs, and great Tranſgreſſion, as was the caſe of *Saul*; which is a very ſad diſpenſation, and that which may occaſion his conſulting with Carnal Policy at leaſt, which is no better than a Wizard; juſt as it hath lately befaln ſome eminent Profeſſors in our dayes. As men would have God to Hear them when at any time they ſeek unto him, ſo let them take heed of Reſting in *Sauls* condition; ſince God doth not Hear Sinners, *Joh.* 9. 31, nor any one that Regardeth iniquity in his heart, *Pſal.* 56. 18.

8. *Saul* ſadly Miſtook what was the True and Proper cauſe of Gods not anſwering him that day 1 *Sam.* 14. 37. Preſuming that it was, becauſe his ſinfull Adjuration, *v.* 24. had not been obſerved, *v.* 38, 39. whereas he might eaſily have ſuſpected, that God was Offended, with his former

mer Sleightineſs, *v.* 19. and with his being meerly Paſſive in this preſent addreſs, which had not now been, if the Prieſt had not urged him thereunto, *v.* 36. and eſpecially with the Peoples eating Blood, which was the conſequent of his wicked curſe, *v.* 32. which he was told of, *v.* 33. and thought he had ſufficiently Expiated that Tranſgreſſion by a future Reformation, *v.* 34. though by the Law ſuch Offenders ſhould have been cut off, *Lev.* 7. 27. And thus a carnal Profeſſor is apt to be very Groſly miſtaken, as to what is the Proper ground of ſuch a croſs Providence; being forward to impute the Procuring cauſe thereof unto ſome other rather than himſelf; and not to ſee, what is the True and Manifeſt occaſion of Gods contending with him in ſuch a way; but to pitch upon a fancy, and in the mean while to overlook a Real and very great tranſgreſſion. Now this is a ſad diſpenſation, ſince if the Cauſe of a Suffering be thus miſtaken, a Soul knoweth not what courſe to take for its Removeall, but may do Harm inſtead of Good, as in the caſe of a Bodily diſtemper, when the right Humour is not hit upon: and therefore in ſuch a caſe, *David* was ſo wiſe as to Enquire of God, what the matter was, 1 *Sam.* 21. 1. as *Saul* here ſhould have done, and whereupon he might poſſibly have been Reſolved, had he perſiſted therein, ſince it is here onely ſaid, that the Lord anſwered him not That Day, 1 *Sam.* 14. 37. intimating as if his Perſeverance might have been crowned with ſucceſs. But this is one part of a Natural mans doleſull portion, that he is not able to Judge of Gods mind in his correcting Providences, through the

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prevalency of his Ignorance, Self-love and Rashness. And let it be well observed, whether some in our dayes, have not brought that Misery upon themselves, by their superititious Impositions, which they would think hath been the fruit of others non-complyance therewith.

9. The Lord did justly Harden *Saul* in his sinfull practice and opinion, by suffering *Jonathan* to be taken by that Lot which *Saul* cast, 1 *Sam.* 14.42; wherein the Lord was Righteous, since *Saul* desired, that God would thereby discover, who it was that had violated his former Adjuration, *v.* 41; and yet *Saul* was justly Hardned, since he by this means thought, that *Jonathan*'s not complying with that unlawfull Prohibition, was the very Cause why God did not answer *Saul*, *v.* 37. God would not answer him before, when it might have done him good; but now did Answer him, unto his Obduration. The seeming Mercies of an Hypocrite are real Judgements. *Solomon* had sometimes observed, that Riches were kept for the Owners to their Hurt, *Eccl.* 5. 13; and after such a manner doth God hear the Sinners Prayer; as Christ did the Devils, when he suffered them to do more Mischief, *Matt.* 8. 31, 32, which would redound at last unto their own sadder Reckoning. They who will Dally with their Light, may justly be given up to strong Delusions, 2 *Thess.* 2. 10, 11; as *Pharaohs* heart was Hardened because his Magicians could do as *Moses* and *Aaron* did, *Exod.* 7. 22. Christ biddeth his Disciples to pray, that God would not lead them into Temptation, *Mat.* 6. 13; which intimateth that he may do

ſo, and ſometimes doth, and which they have moſt cauſe to fear, who are not men after his his own heart, or who are ſuch as *Saul* ſometimes was.

10. 'Tis ſaid, That *Saul* vexed the *Philiſtines* and other Enemies, 1 *Sam.* 14. 47, but not, that he did ſubdue them, as *David* did, 2 *Sam.* 8. 1: and the Generality of *Saul*'s Victories, were either by *David*'s Means, 1 *Sam.* 17. 46, or at leaſtwiſe by *Jonathan*'s, 1 *Sam.* 13. 3, & 14. 45, who was a Friend to *David*, 1 Sam. 18. 1. But when *Jonathan* had ſmitten that Garriſon of the *Philiſtines*, 1 Sam. 13. 3, it did but make *Iſrael* to be had in Abomination with them, *v.* 4; and though the *Philiſtines* were much diſcomfited in *Saul*'s time by *Jonathan* and *David* afterwards, yet did they Recover themſelves again, and were at laſt the Death of *Saul*, 1 Sam. 31. 3. And thus, a Corrupt ſtate of things may be accompanyed with ſome ſucceſs, though Principally for the ſakes and by the hand of ſuch as *Jonathan* and *David* were; but yet withall, that preſent ſucceſs may onely vexe the Adverſe party, who at the laſt may Overcome their ſometime-Conquerours, eſpecially when *David* is become the Object of thoſe Conquerours Perſecution, and is more civilly dealt with by the *Philiſtines*, than by his own Friends and Brethren: all which hath eminently been Exemplified in theſe latter dayes. So alſo, a meer carnal Profeſſor may be enabled to vex his Spiritual Enemies, whether more Refined (ſuch as *Moab*, *Ammon* and *Edom* typified) or more Groſs, ſuch as *Amalek*, the Kings of *Zobah* and the *Phi-*

Philiſtines were; by the help of Chriſt's hand in a more Common reſpect, (whom *David* in *Saul*'s time did ſo typifie) or by means of ſome Good things in ſuch a one, which are the Friends of Chriſt, and whom *Jonathan* was a fit type of. But yet, a meer carnal Profeſſor doth only Enrage, and not properly Subdue his *Moabitiſh* and *Ammonitiſh* inordinate Affections; his *Syrian* Temptations; his *Amalekitiſh* Worldly mind; his *Philiſtian* Luſts (all which Types have formerly been more at large explained;) and his *Edomitiſh* Body or Outward man, which was Originally before the Soul, *Gen.* 2. 7, (as *Eſau* was *Jacob*'s Elder Brother, *Gen.* 25. 25.) but loſt the Bleſſing of Paradiſe for an Apple, *Gen.* 2. 17. & 3. 19, (as *Eſau* did his for a meſs of red Pottage, *Gen.* 27. 35.) ever ſince which time, it hath been an enemy to the Spirit, 1 *Pet.* 2. 11. *Rom.* 7. 23, 24, as the *Edomites* were againſt *Iſrael*: ſome or other of which forementioned Temptations are likely to give him his deadly wound at laſt, unleſs the Lord be pleaſed to make him a Better man than *Saul* ever was, who met with this portion in the Letter, to ſhew what they muſt ſpiritually look for, who are not men after God's own heart.

11. *Saul* was an occaſion of much Miſchief, as to Himſelf, ſo alſo unto Others. He hindred the *Philiſtines* ſlaughter, by his ſuperſtitious Impoſition upon the People, 1 *Sam.* 14. 29, 30: He brought a ſad Plague in *David*'s time, by his Blind Zeal, 2 *Sam.* 21. 1, 2, which ended in the Death of Seven of his own Sons, *v.* 9: And he occaſioned the untimely end of his worthy Son

Jonathan, together with *Abinadab* and *Melchiſhuah*, 1 Sam. 31. 2. Which *Jonathan* was a Valiant man, 2 *Sam.* 1. 23. and a dear Friend of *David's*, *v.* 26, who yet was *Saul's* Son; to ſignifie, that a *wicked* man may have a *worthy* Child; which may be added unto his other Priviledges before-mentioned. But all the forenamed Miſchief was by the Means of *Saul*. Now let it be obſerved, whether ſomething of this nature alſo, be not Exemplified in theſe latter dayes, which ſeem to have been eminently typified by *Saul's* Diſpenſation. Might not a groſſer Intereſt have been more fully vanquiſhed, if Gods *Iſrael* had not been Weakened by ſome unlawfull Prohibitions? And have not ſome of Chriſt's faithful Friends been cut off, upon his Fore-runner's being deſtroyed by that groſſer Intereſt? To ſay nothing at preſent, concerning the Fruit of that Blind Zeal, which may be more fully diſcovered afterwards. However, we may obſerve from hence, that an Hypocrite may little deſerve to be Deſired or Lamented, in regard of his being Miſchievous unto others, whoſe Relations may ſadly ſuffer for his Miſcarriages. How apt are ſuch to hinder the ſlaughter of ſome *Philiſtian* Luſts, by their ſuperſtitious forbearing thoſe lawfull and Neceſſary Helps, which the Lord hath not forbidden? 1 *Cor.* 7. 9. 1 *Tim.* 4. 3, 4. *Col.* 2. 23. How ſadly do they occaſion the Periſhing of ſome Good things in them, by a forcible Engaging of their Light and Parts againſt Chriſt, as *Saul* did his Son and Subjects againſt *David*, who therefore periſhed by thoſe *Philiſtines*, as theſe are apt to doe by ſome more Re-

Reproachfull Miſcarriage. And how apt are ſuch, to create unto themſelves a ſad after-reckoning, by that which at the preſent they Blindly apprehend to be their Zeal and Duty. As men would not be liable to ſuch a portion, ſo let them take heed of Reſting in *Saul*'s Condition.

12. *Saul* was (by his Naughtineſs) the Cauſe of *Samuel*'s Mourning, who had Anoynted him, 1 *Sam.* 15. 35; and by his Oppreſſion, he made them Crie, who had ſo Inordinately deſired him, 1 *Sam.* 8. 18; whom they ſoon grew weary of, and long'd for *David*, 2 Sam. 3. 17. And let it be obſerved, whether Worldly and National Conſtitutions (ſuch as *Saul*'s was) have not made thoſe to Crie out, who ſometimes would not be ſatisfied without them: and whether that men of *Samuel*'s ſpirit, have not Mourned untill the day of their Death, for ſuch Things and Perſons, which they have been Inſtrumental unto the Advancement of. However, we may hence learn, that a man not after God's own heart, is apt to be unto the great Grief of others, both Good and Bad. Chriſt's outward Sufferings indeed, were as a Sword piercing through his Mother's Soul, *Luke* 2. 35; but yet upon ſome other account, that Womb was Bleſt that bare him, and thoſe Paps that he had ſucked, *Luke* 11. 27: whereas a fooliſh Son is the Calamity of his Father, *Prov.* 19. 13, and the Heavineſs of his Mother, *Prov.* 10. 1; a Grief to his Father, and Bitterneſs to her that Bare him, *Prov.* 17. 25. Such are apt to take thoſe Courſes, that may make their Relations and beſt Friends to be Aſhamed of them, and to wiſh for their Removal.

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Disobedience to God, may justly strip those of that Respect and Love, which otherwise might be expected. He that liveth without being Approved, may depart without being Desired, as *Jehoram* did, 2 *Chron.* 21.20; and which may be the Portion of any one who is not a man after Gods own heart.

13. The Lord checked *Samuel*, because of his Mourning so long for *Saul*, since he had Rejected him; and Wiped his Eye, by sending him to Anoynt *David* in his stead, 1 *Sam.* 16. 1. And this is another part of that sad portion from the Lord, which is most likely to befall a persevering Hypocrite, and a Worldly Constitution; both which may Bitterly be Lamented by such, who do behold their Evil, and foresee their Downfall; nor can it be denyed to be a very great Priviledge, to share in the benefit of a Good man's Prayer and Mourning: but yet when their Sorrow or Supplication relateth to such things as these, it may be so far from Prevailing with God, as that he may bid his People to Pray and Mourn no more, and divert the Current of their Affections into some other Channel. Hath not this been fulfilled already, in relation to those Worldly Forms, which some good men have formerly endeavoured to keep up with their Prayers and Tears? Hath not the Lord Rebuked them for so doing, and given them to understand, that he hath Rejected them, notwithstanding what hand himself had in their Erecting? Hath he not enclined the Hearts of his *Samuels*, to go seek up *David*, although with the hazard of their Lives, from *Saul*'s hand? How-

However, we may hence learn, that a man not after Gods own heart, may ſoon ceaſe to be the object of a Saints Remembrance. He that will not be guided by their counſel, may juſtly be thruſt out of their Prayer. God can Silence any of his Speakers when he pleaſeth; and if a People or Perſon will not Anſwer to Gods call, *Jer.* 7. 13, the next news is, *Pray not for ſuch*, *v.* 16; which Word is as the Sentence before Execution: and as poor creatures would not come under it, ſo let them take heed of being ſatisfied in *Sauls* condition.

14. So ſoon as *David* was Anointed, the good Spirit of the Lord Departed from *Saul*, and an Evil Spirit from God Troubled him, 1 *Sam.* 16. 13, 14. Which good Spirit of God, cannot be meant of any ſpecial Graces, (for thoſe *Saul* never had) but meerly of ſome Religious Actions, Miniſtring Gifts, and choiſe Moral Vertues, *viz.* Ingenuity, Courage, Self-command, *&c.* which pretty flowers did ſometimes ſeem to flouriſh in him, but now began to Wither: and in the ſtead thereof, an Evil Spirit appeared, *viz.* a Spirit of Prophaneneſs, Pride, Envy, Slaviſh Fear, *&c.* as an Evil Spirit will not be long out of an Empty houſe, *Mat.* 12. 44. And thus, ſome may have obſerved, that Worldly conſtitutions of later years, have been more Beautified than heretofore by reaſon of their Bordering upon *David*'s Diſpenſation in the Miſtery, as Countrey houſes neat ſome great City are finer than ordinary; and ſo long as thoſe Earthly Formes have been any way ſerviceable to Chriſt and his People, or at leaſtwiſe not Prejudicial to them: but otherwiſe as a

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more glorious Miniſtration is growing up, ſo a former muſt Diſappear, 2 *Cor.* 3. 11. *Joh.* 5. 29. *Heb.* 8. 13. eſpecially when the former was not of Gods Appointing, and proveth unto the Prejudice of the latter; as when *Iſhmael* began to Mock *Iſaac*, then he and his Mother muſt ſtay no longer in *Abraham*'s houſe, *Gen.* 21. 9, 10. However we may hence learn, that a carnal Profeſſor's Gifts and ſeeming Graces, are apt to fall into an utter Decay. He may be thought to be Another Man, 1 *Sam.* 10. 6; and yet within a while, he may appear to be the ſame man he was, and a great deal worſe. His ſingle Talent, not being well improved, may therefore be taken from him, *Mat.* 25. 27, 28. He is but a Servant at the moſt, all whoſe Gifts of Inheritance, will Return in Time unto their Old Maſter, *Ezek.* 46. 17. His Stony heart affordeth this Seed neither Root nor Moiſture which therefore muſt needs quickly Wither. *Luk.* 8. 6. 13. His Goodneſs is as a Morning cloud, and as the early dew it goeth away, being ſuddenly Diſperſt and gathered up by the Breaking forth of a Temptations Sun, *Hoſ.* 6. 4. The Old mans Sight is apt to Wax dim, and Nature will Decay, and the Firſt Covenant Gifts are fading. Nay and ſuch are alſo liable to be Poſſeſſed by an Evil Spirit. A Profeſſing Hypocrite may turn Prophane; his ſometime Raptures may be transformed into Terrours; and he that hath been a Lover of the Brethren, may prove their deadly Perſecutor: all which was verified in *Saul*, to affright every one from being Quieted in his condition.

15. *Saul*

15. *Saul* was Afraid to encounter with *Goliah*, and was Diſmayed at his appearance, 1 *Sam.* 17. 11. and fled from him, *v.* 24. Which *Goliah*, was a *Philiſtine*, whoſe Height was a full yard and Span above any ordinary man's, 1 *Sam.* 17. 4; who was compleatly Armed, from Head to Foot, *v.* 5, 6, 7; and the Weight of his Armour (as ſome have computed it, from what is there ſaid) did amount to more than two hundred Pounds, at the loweſt eſtimate. And ſo this *Goliah* doth very fitly ſhadow out, ſome terrible Suffering, or ſome more eaſily Beſetting Sin; both which are above an Ordinary man's height, and ſeem unto an Eye of fleſh as if they would run all down before them, and do Defie the Armies of *Iſrael*, offering to fight with any one, upon condition that the conquered Party ſhall be the Overcomer's Servant. The Divel is a deſperate Gameſter, who would have Profeſſors to adventure their All at one Caſt; whilſt himſelf will no more ſtand to thoſe Tearms, than theſe *Philiſtines* did, upon their Champion's being overthrown: and yet alſo, the Prevailer in ſuch a combat, is very likely to Gain that which *Goliah* offered; which ſhould encourage us, as Stoutly to reſiſt at ſuch a time, as we are ſure to be Reſiſted, if either we Prize our getting Satan at an under, or would prevent our being his Slaves for ever. But this is one part of a poor Souls miſery, that he dares not look this *Goliah* in the face. A Natural man had rather deal with an whole Army of Ordinary temptations, than One ſuch as *Goliah* was. He is apt to flee from his Duty, when accompanyed with ſome greater Danger; and to

give way to some Beloved lust or Constitutionall corruption. He will be content to fight against the common *Philistines*, if this *Goliah* may be but kept out of Sight. But otherwise; a *Saul* is apt to give back, at such a Dead List, apprehending himself not called out to this kind of Encounter, let *Satan* Triumph, let *Profession* be Scandalized, let *God* be Defied, let *Israel* be Endangered, or let what else will follow: though *Saul* could not but know, that if some or other did not take this *Goliah* to do, his Army would soon have mouldred away, and himself must then have perished by those Encouraged *Philistines*. An Hypocrite is one, who doth prefer his Bosome-sin and present Self-preservation, before the Glory of God, and the future Safety both of himself and others. As Professors would be loth to Backslide, in an hour of some great Temptation, so let them labour to be after Gods own heart, and not onely such as *Saul* sometime was.

16. When *David* encountred with this *Goliah*, he Refused *Saul*'s Armour, *viz.* his Sword and Helmet and Coat of Mail, as not being able to go therewith, because he had not Proved them, 1 *Sam.* 17. 38, 39. And this is another part of a Carnal Professor's misery, that a man after Gods own heart dare's not make use of his Armour, nor hath ever been accustomed thereunto. A mans Armour is that by which himself is Defended, and his Adversary resisted, upon the Goodness or Badness whereof his Life doth much depend, and therefore his condition (in a conflict) must needs be very sad, whose whole Armour deserveth to be Rejected. Now the Natural man's Ar-

Armour is ſomething like unto *Sauls*, which much reſembled that of the *Philiſtines*, ſave onely that it was not ſo compleat and full as *Goliahs* was, for *Goliah* had Greaves of braſs upon his Legs, to ſecure his Standing; and a Spear together with his Sword, whereby to Kill his Adverſary at ſome further Diſtance; and a Target of Braſs between his Shoulders, wherewith to Defend himſelf from Backblows, in caſe he ſhould Retreat, and one bearing a Shield before him: whereas *Saul* onely furniſh'd *David* with a ſword, and left both his Legs and Shoulders naked. A carnal Profeſſor is nothing ſo well armed, as his Adverſary is; whom he cannot reach, unleſs the other come very near him; and his Legs (or main Supporters) are Open to the ſaddeſt wound, and if he once turn his Back, he then hath nothing to Secure him from a deadly thruſt: whereas his Spiritual Enemy can firſt reach him with his maſſy Spear; and hath one bearing a ſheild before him; (the Devil is two to one, when he dealeth with a carnal *Iſraelite*;) nor is he ſo apt to fall by a blow upon his armed Legs, or by a Thruſt upon his armed Back; and therefore though Chriſt made him turn Head, in that Duel that was fought between them, yet is it ſaid that he onely departed for a Seaſon, which intimateth that he did Retreat without being deadly wounded, *Luk.* 4. 13. whilſt the ſinner is not able to ſtand, becauſe he hath not the Whole Armour of God upon him, *Eph.* 6. 13; and when he giveth Back or Falleth, he is in danger of never Riſeing more, *Prov.* 24. 16; though indeed among thoſe Peices of Gods Armour, *Eph.* 6. 14, 15, 16. there's none for

the back, to intimate, that Backſliding Profeſſors are in a worſe condition than any other ſort of Perſons. But however, the ſinners armour is not for the Saints turn, nor dare a man after Gods own heart make uſe thereof, in any of his ſpirituall conflicts If ſuch would ſuppreſs a ſuppoſed Hereſie or Errour; their armour is Club-law, or Terrible Threats, or Paſſionate expreſſions; whereas *Pauls* weapons were not Carnall, 2 *Cor.* 10. 4. and then much leſs ſinful, 2 *Tim.* 2. 24, 25. If ſuch would Overcome Temptations and Corruptions; their armour is, the firſt *Adam's* ſtrength, or ſuperſtitious means, or Yeilding in a little, that ſo they might prevent a greater fall; whereas *Paul* was for being ſtrong in the might of God, and for His armour onely, *Eph.* 6. 10. 11, and not for giving place by Subjection at all, *Gal.* 2. 5. *Eph.* 4. 27. If ſuch would quench the fiery darts of an accuſing conſcience; their armour is, outfaceing confidence, 1 *Sam.* 15. 20; or Senſual Diverſions, 1 *Sam.* 16. 16, 17; or Deſperate engageing in ſin unto ſome further height, 1 *Sam.* 18. 11. all which were parts of *Sauls* armour, but *David* made uſe of other. *As* men would not be utterly Deſtitute of good Defenſive and Offenſive weapons, ſo let them take heed of being ſuch as *Saul* was; for all his *Armour* was Rejected by *David*, who was a man after Gods own heart, and knew what would beſt ſerve for ſuch a purpoſe.

17. *Saul* was afraid of *David*, becauſe the Lord was with him, 1 *Sam.* 18. 12; and becauſe he behaved himſelf very Wiſely, *ver.* 15. One character of Chriſts Spouſe is, to be then moſt

moſt Terrible to the Wicked, when ſhe is moſt Beautifull and Comely, *Cant.* 6. 4. and one Property of a falſe heart is, to be afraid at ſuch a Sight. When Chriſt ſhall appear in his Glory, the ſinners in *Sion* will be Afraid, *Iſa.* 33. 14. hiding themſelves in Holes and Caves *Iſa.* 2. 19; and next unto himſelf, the Majeſty of his Peoples graces is unto ſuch Affrighting. *Ahab* did not deſire to ſee *Micbaiah*, 1 Kings 22. 8; and *Saul* ſeemed well content that faithfull *Samuel* did no more ſee him till his death, 1 *Sam.* 15. 35. A Saint is compared to the Sun, and that make's him Terrible unto a weak carnal eye, *Cant.* 6. 10. Fooles know not how to carry themſelves in a Wiſe man's company, and therefore ſuch rather chuſe to be alone; Chriſt's preſence Tormented him that was poſſeſſed with the Devil, *Mat.* 8. 29; and ſuch a one was *Saul*, 1 *Sam.* 16. 14. The appearance of God in any, muſt needs trouble thoſe from whom he is departed; and that was *Sauls* very caſe, 1 *Sam.* 18. 12. A Serpent runs out of Mans ſight; and a Natural man is of the Serpents ſeed, *Mat.* 3. 7. God is unto Tranſgreſſors a conſuming fire, *Heb.* 12. 29; and God is in his People; who therefore muſt needs make ſinners Fall down before them, 1 *Cor.* 14. 25. The World could not endure Chriſt, becauſe he teſtified of it, that its works were evil, *Joh.* 7. 7; now all his People are of the ſame ſpirit, who therefore muſt expect the ſame portion. The Saints are Gods Anointed and ſhall be uppermoſt; in which regard *Saul* was afraid of *David*. An Hypocrite is one that Hateth the Upright, *Mic.* 3. 2. and that mak-

maketh him to be ſo much afraid. He carrieth a guilty Conſcience in his boſome, and thence he is afraid (as *Cain* was) of every one he meeteth with, *Gen.* 4. 14. And this is another branch of a Carnal Profeſſors miſery, which is very ſad. An Heathen could ſay, that the very Sight of a Good man is Delightfull; ſo that he muſt be worſe than an Heathen, who is Afraid of ſuch a one: A Profeſſor would be thought to be a Good man himſelf; and then what a ſad thing it is, that he ſhould be Afraid of his own Pretended Party. He that is Afraid of a Good man, muſt needs alſo Hate him, as *Saul* did *David*; now ſuch as Hate the Righteous, ſhall be Deſolate, *Pſal.* 34. 21, and be clothed with ſhame, *Joh.* 8. 22. and Plagued, *Pſal.* 89. 23. with the Diſeaſes of *Egypt*, Deut. 7. 15. and with all the Curſes in *Moſes* his Law, *Deut.* 30. 7. A good man doth miniſter no more juſt ground of fear, than *David* did to *Saul*; and it is one ſign of a Wicked man, to flee, when no man purſueth, *Prov.* 28. 1. And he that is afraid of a Good man becauſe of the Lords being with him, how much more will he tremble at the ſight of God himſelf; before whom he muſt one day appear. 'Tis ſad being afraid of an Holy man, and yet this an Hypocrite is apt to be.

18. *Saul* was utterly confounded at the News of his Death, 1 *Sam.* 28. 20. Which aſtoniſhment of his did not ariſe from any meer Natural cauſe, for ſo he had oft lookt Death in the face: nor was he loth to Die, becauſe he would be further ſerviceable to God, as *David* was, *Pſal.* 6. 4, 5. nor was he afraid to Die, becauſe of ſuch Ter-

Terrours as a gracious heart is ſubject unto, *Pſ.* 88. 15. But *Sauls* Amazement did manifeſtly ariſe from his utter Deſpair of Mercy, as the fruit of his manifold and ſad tranſgreſſion. And this is another Branch of a carnal Profeſſors miſery, that he is apt to be afraid of Death from a ſpirit of Deſperation. A Natural mans Treaſure conſiſteth in his outward Glory, which ſhall not Deſcend after him, *Pſal.* 49. 17. either as to his Wealth, *v.* 10. or Wiſdom, *Joh.* 4. 21. *Eccl.* 9. 5, 6; which is the more ſadly aggravated, becauſe the Inward thoughts of ſuch is, that theſe things ſhall continue for ever, *Pſal.* 49. 11; and becauſe ſuch Die not thereunto beforehand, as a gracious heart doth, 1 *Cor.* 15 31. Sin is the Sting of Death, and the Law is the ſtrength of Sin; both which are Overcome to the true Believers hand, 1 *Cor.* 15. 56, 57, but not to others; who therefore muſt then needs be ſore afraid. After Death comes Judgment, *Heb.* 9. 27; and the very Name of Judgment is enough to make an Healthfull *Felix* Tremble, *Act.* 24. 25. *There is no Working in the Grave*, Eccl. 9. 10; which muſt needs Terrifie that Soul, whoſe main Work is all yet to do. When a wicked man Dieth, his Expectation periſheth, *Prov.* 11. 7; and his caſe muſt needs be ſad, whoſe Hope is utterly cut off. So that it is no Wonder, if ſuch a one be afraid of Death. But yet it is very Dolefull, ſince Death cannot be avoided, *Heb.* 9. 27. and ſince there the Weary be at Reſt, *Job.* 3. 17, who therefore Long for it, *v.* 21; and ſince the Righteous hath Hope therein, *Prov.* 14. 32, As men would not Deſpair-

ſpairingly be Afraid of Death, ſo let them haſten out of *Saul*'s Condition.

19. *Saul* was one, whom *David* was directed by the Spirit of God to pray Againſt, as is evident in many of his Pſalms. And thus an Hypocrite is ſubject to be preſt to Death by a good man's Prayer. A Saint may lawfully pray for his own neceſſary Preſervation but Hypocrites are generally Miſchievous, who therefore cannot but be Prayed againſt. A Saint muſt Pray for the advancement of Chriſt's Kingdom, which will be raiſed upon their Ruines, of which number a falſe heart is. It is according to God's Will, that his People ſhould Pray either for his Enemies Converſion or Confuſion, *Pſal.* 83. 16, 17; now the Saints are Heard in what they ask according to God's Will, 1 *Joh.* 5. 14; and therefore if an Hypocrite be not converted, he is in danger of being confounded by a good man's Prayer. Now the Saints Prayers are very much Prevailing with the Lord, and therefore woe be to that man whom they are engaged againſt. In which Prayer of *David*, we may further obſerve, that it was directed againſt *Saul*, as a Bloody man, *Pſal.* 59. 2, a Lion, *Pſal.* 7. 2, and as one who was ſet on fire, whoſe Teeth were Spears and Arrowes, and his Tongue a ſharp Sword, *Pſal.* 57. 4; which is the proper Deſcription of a Perſecuting Hypocrite. And *David* prayeth againſt him, as one who lay in wait for his Soul, not for his Tranſgreſſion, and without any fault, *Pſal.* 59. 3, 4; appealing to God in that reſpect, *Pſal.* 7. 3, 4, and deſiring to be judged according to his Righteouſneſs, *v.* 8: and this is generally

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the Saints Caſe, whoſe Prayer againſt Perſecuting Hypocrites muſt therefore needs Prevail. And *David* in his Prayer repreſenteth *Saul*, as a Worker of Iniquity, *Pſal.* 59. 2, an Heathen and wicked Tranſgreſſour, *v.* 5, and as being a *Cuſh*, Pſal. 7, in the Title of it, which ſignifieth an *Ethiopian*, or one who could not change his Skin and ſinfull Cuſtoms, *Jer.* 13. 23; which generally is the Diſpoſition of a perſecuting Hypocrite, who being thus Drie, is the ſooner Fired by the Saints Prayer. And *David* Prayeth againſt *Saul*, that God would Deſtroy him by Degrees, *Pſal.* 59. 11, and in his Wrath, *v.* 13, or *Anger*, Pſal. 7. 6, and all this, as a Publick Mercy to good People, *v.* 7: which Circumſtances are every of them very ſadly aggravating, when one is thus Gradually preſt to Death, under the heavy weight of Divine Wrath, and in a way of Mercy unto the Godly. Nay and *David* was herein guided by the Spirit of God, and did Pray in Faith, verily Believing that he ſhould ſee his Deſire upon his Enemies, *Pſal.* 59. 10, who therefore did ſpeak of *Saul's* Deſtruction beforehand, as if it were already brought about, *Pſal.* 7. 12, 13, 14, 15, 16: Now the Prayer of Faith is very Prevailing, *Jam.* 5. 15, *Matt.* 21, 22, and therefore ſuch Prayers againſt the poor creature, muſt needs make his Condition dolefull; which yet may be obſerved to be their Portion, who do reſemble *Saul*, and more eſpecially in theſe latter dayes.

20. *Saul* is Expreſſely ſaid to have been taken away in Wrath, *Hoſ.* 13. 11. Now the word in Hebrew, that is there tranſlated *Wrath*, is elſe-

where rendred the *Rage of Wrath*, Job 40. 11, and it properly signifieth, to Goe beyond ordinary Bounds; intimating, that God's Wrath is more than his Anger; or that his holy Passion was stirred up unto that Height, in *Sauls* Removall. *Saul* was taken away in answer to *Davids* Prayer, *Psal.* 59. 10; but *David* Prayed, that he might be consumed in Wrath *v.* 13; and it fell out accordingly. *Saul* was Given in Anger, and therefore he must needs be Taken away in Wrath, presupposing him to be the same man from first to last; since God's Forbearance doth Adde unto the Impenitent Sinner's Treasury of Wrath, *Rom.* 2. 4, 5. *Saul* was taken away, after that he had ceased to Persecute *David*, 1 *Sam.* 27. 4; now when a man's Reformation cannot prevent his being Reckoned with, it is a Sign of more than ordinary Wrath; as in the Case of *Israel's* Captivity, which befell them, 2 *King.* 17. 6, when they were not so bad as formerly, *v.* 9; whose state then, was typified by *Loruhamah*, a Daughter, to signifie that their Provocations were now grown *weaker*; and yet her Name signifies, *No Mercy*, or the *Height of Wrath*, which appeared in their being utterly taken away at such a time, *Hos.* 1. 6. *Saul* was smitten before his Enemies, 1 *Sam.* 31. 3, which was in those dayes a Sign of *wrath*, *Deut.* 28. 25, and is to this day, with reference to what those *Philistines* typified, *viz.* when a Soul is utterly vanquished by some more gross Corruption: and let it be observed in these latter dayes, whether the chief Supporters of Persecution and Worldly Forms, (such as *Saul* sometimes

times was) be not also untimely Taken away by the hand of some grosser Interest, as an Evidence of God's answerable Wrath. But above all the rest, *Saul* died Desperately; not Enquiring of God, but of one that had a Familiar Spirit, 1 *Chron.* 10. 13, 14, a very little before his death, who then Worshipped the Devil in *Samuels* likeness, being so far Deluded, as to think that this was *Samuel*, 1 *Sam.* 28. 14; by whom his unavoidable destruction was foretold, *v.* 17, 18, 19; and whereunto himself was Accessary, 1 *Sam.* 31. 4: Now this is an evident Sign of God's Wrath, when a Soul dies Desperately, consulting with the Devil instead of God, and being wilfully Active unto the shortning of that Life which might have been Prolonged; the accomplishment whereof, upon a *Saul*-like Spirit or state of things in these last dayes, ought wisely to be observed and improved. But this is another Branch of that misery which a Natural man is subject unto, to be taken away in Gods Wrath; which must needs be very sad, since Man's wrath is cruel, *Prov.* 27. 4. and then much more God's; the sense whereof made the Psalmist distracted, *Psal.* 88. 15, 16; and which if kindled but a little, is enough to make men Perish, *Psal.* 2. 12; especially when it relateth unto a man's being Taken away therein, which cutteth off all hopes of future mercy.

From all which several Branches, of what may possibly befall a Natural man, let every one take heed of Abiding in such a sad state; as they would not have their Mercies to be given in Anger; as they would not have them to be Uncertain

certain; as they would not lose all upon the first Offence; as they would not be surprized with Unexpected Judgements; as they would not be overpowered by gross Corruptions; as they would not that God should refuse to Hear their Prayer; as they would not be counted Workers of Iniquity; as they would not Mistake God's mind in his afflicting Providences; as they would not be led by him into Temptation; as they would not one day Perish by their Corruptions; as they would not become a Plague to others; as they would not Die without being Desired; as they would not cease to be the Objects of a Saints Remembrance; as they would not wax worse and worse; as they would not Backslide from their Profession in an hour of Temptation; as they would not be wholly destitute of Spiritual Armour; as they would not be *afraid* of a good man; as they would not be *astonished* at the Sight of Death; as they would not have the Saints to pray against them; and as they would not be Taken away in Gods Wrath.

And thus I have now wholly done with *David's Comparative Description*, who is said to have been *a man after God's own heart*, partly in a way of Preferring him before *Saul*, his Predecessour; whose State and Condition hath therefore been at large declared, so far forth as the Scripture hath left any thing Material upon Record concerning him, for our Instruction.

From whence I ſhall now proceed unto the Second general Branch of *David*'s Deſcription; viz. *As he was in himſelf conſidered.* Which is of ſingular Uſe to be enquired into, as we would know, when either a Particular Perſon, or Publick State of Things, is after God's own heart: ſince *David*'s Perſon was a clear Type of a true Believer; and ſince his Diſpenſation did alſo typifie, a glorious State of things in Goſpel-times, which at the firſt was meerly Spiritual, *Lu.* 1. 32, *Act.* 15. 16; but is to be at laſt made good in a Temporal reſpect alſo, Ultimately when Chriſt ſhall come in Perſon, *Rev.* 22. 16, and Dwell in that *New Jeruſalem*, *Rev.* 21. 2, 3, which was ſhadowed out by *David*'s City; and before that time, at the *Jews* Converſion, *Jer.* 30. 9. & 23. 5. *Iſa.* 9. 7. & 16. 5. *Ezek.* 34. 23. & 37. 24; all whoſe Promiſes muſt firſt be accompliſhed upon us Gentiles, that ſo through our Mercy they alſo may obtain Mercy, *Romans* 11. 31.

Now this Deſcription of *David*, as in himſelf conſidered, is *partly* to be had out of the Hiſtory of his Life; but more Epecially out of his Book of *Pſalms*. VVhich Book of Pſalms doth ſeem generally to have been compoſed by *David*, although that the greater part of thoſe Pſalms hath not his Name Prefixed to them; which yet is no Argument to Prove that they are not his, ſince the Second Pſalm hath no ſuch Title, which yet is expreſſely ſaid to have been *David*'s, *Act.* 4. 25; ſo alſo the Ninety Fifth Pſalm, *v.* 7, compared with *Heb.* 4. 7; and the

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Hundred and fifth Pſalm (the former part) compared with 1 *Chron.* 16. 7, 8. Nor can it certainly be concluded, that any of thoſe Pſalms were Penned by *Heman*, *Ethan*, *Jeduthun*, or *Aſaph*, ſince by the ſame reaſon we may conceive that the Sons of *Korah* did joyntly compoſe ſome other of them, which may not be ſuppoſed; eſpecially ſince thoſe before named are onely called *Singers*, 1 Chr. 15. 19, or ſuch as did fit the Pſalms with Tunes; though poſſibly *Aſaph* might have compoſed ſome other ſpiritual Songs, which were made uſe of in *Hezekiahs* time, 2 *Chron.* 29. 30. But *David* is Peculiarly called the *Pſalmiſt* of *Iſrael*, 2 *Sam.* 23. 1, in relation to his being the Penman of what the Scripture calleth *Pſalms*, who therefore doth ſeem to be acknowledged by Chriſt himſelf as the Author of that Book, *Luke* 20. 42. So that I think we may ſafely conceive, that the Generality of thoſe Pſalms are *Davids*, unleſs it be evident unto the contrary, either from the Title (as in the Ninetieth Pſalm) or from ſome Expreſſions therein, inconſiſtent with *David*'s time; which yet cannot be concluded, meerly from what was Prophetically written; ſince *Pſal.* 83, was penn'd in *Aſaph*'s time, who lived in the time of *David*, 1 *Chr.* 6. 39; and ſo that Pſalm and ſuch like, might be compoſed by *David*, although they relate to After-times. Though I ſhall Mainly ground my following Diſcourſe, upon what is regiſtred in thoſe Pſalms, concerning whoſe Authour there is the leaſt Diſpute.

Now *David* (as in himſelf conſidered) is thus Abſolutely Deſcribed in the Scriptures, Partly, by

by his more Inward frame, or by ſome more General Qualification relating to his whole Obedience: and Partly, by that more Outward and Particular Proof or Demonſtration that he gave, of his being a Man after God's own Heart.

In the Proſecution whereof, it will be worth obſerving, how fully *Paul* doth reſemble *David*, according to what is recorded in the Scriptures concerning both. Which *Paul* was ſometimes a *Saul*, both as to his Name and Nature, *Act.* 9. 2; but afterwards he became a *David*, *v.* 15; as an encouragement unto men of *Saul*'s ſpirit, to wait upon God in the diligent uſe of Soul-converting Means. And as *David* was the moſt Eminent in his Time for cloſe walking with God, ſo alſo was *Paul*, among thoſe with whom he lived. And as *David* was a Standard to his Succeſſours in point of Priviledge and Duty ſo alſo was *Paul* a Pattern to them which ſhould Believe hereafter, 1 *Tim.* 1. 16. So that there ſeemeth to be ſomething of the Divine Intendment in this Parallel between *Paul* and *David*, which therefore ought ſo much the more to be regarded by us.

Now the Firſt comprehenſive Branch of *David*'s Abſolute Deſcription, conſiſteth in his more Inward Frame, or in thoſe general Qualifications which related to his *whole* Obedience, which made his Duty Eminent, and evidenced him to be a man after God's own heart. And ſo,

1. *David*'s Obedience was Sincere. His Purpoſe was, to walk with a perfect heart, P*ſal.* 101. 2; and he was Upright before the Lord,

pſal.

Pſal. 18. 23; in which reſpect, God witneſſed on his behalf, 1 *Kings* 15. 3, who had proved him, and viſited him in the Night, and found him to be as he appeared, *Pſal.* 17. 3. His prayer did not goe out of feigned Lips, *pſal.* 17. 1, but was the work of his Soul as well as Body, *pſal.* 86. 4, and was performed with his whole heart, *pſal.* 119. 10. He alſo praiſed God with Uprightneſs of heart, *pſal.* 119. 7; with his Soul and all that was within him, *pſ.* 103. 1; with *all* his heart, *pſ.* 86. 12, and with his *whole* heart, *pſ.* 9. 1.

And thus *Paul* alſo was for Love without Diſſimulation, *Rom.* 12. 9; having renounced the Hidden things of Diſhoneſty, 2 *Cor.* 4. 2; and ſpeaking as in the ſight of God in Chriſt, 2 *Cor.* 1. 17; and ſerving him with his Spirit, *Ro.* 1. 9; which Converſation of his in Simplicity and godly Sincerity was the matter of his rejoycing, 2 *Cor.* 1. 12.

A man after God's own heart, muſt needs be Upright, ſince God himſelf is ſo, *pſa.* 25. 8, who deſireth Truth in the Inward parts, *pſa.* 51. 6. A gracious heart is ſincere in his dealings with God and Man. An Hypocrite is the worſt of Sinners, but Perſons truely Juſtified are ſuch in whoſe Spirit there is no Guile, *pſa.* 32. 2. Let this be duely weighed by them whoſe words are ſmoother than Oyl, whileſt warre is in their hearts; and who can counterfeit much Earneſtneſs in *prayer*, for that Light and Grace, which in their hearts they do Deſpiſe.

2. *Davids* Obedience was Univerſal. All the Statutes of God were before him, *pſa.* 18. 22;

and

and otherwiſe he ſhould have been aſhamed, *pſal.* 119. 6. He deſired of God, that he would not let Any iniquity have dominion over him, *pſal.* 119, 133; and he refrained his feet from Every evil way, *v.* 101, and hated Every falſe way, *v.* 104.

And thus *Paul* alſo, had lived in All good conſcience before God untill that day, *Act.* 23. 1; making it his conſtant exerciſe to have alwayes a conſcience void of offence toward God and Man, *Act.* 24. 16: who ſtirred up others to abound in Every grace, 2 *Cor.* 8. 7; and to be filled with the fruits of Righteousneſs, *Phil.* 1. 11; being fruitfull in Every good work, unto All wellpleaſing, *Col.* 1. 10.

A truely gracious heart is Chriſts own Image, *Col.* 3. 10; from whoſe fulneſs he receiveth, *and grace for grace,* Joh. 1. 16. True grace conſiſteth in an holy Diſpoſition, to Do whatever God requireth, and to avoid the contrary. He that cheriſheth the leaſt known ſin, or that liveth in the careleſs neglect of any known Duty, hath a very bad evidence of his being a man after Gods own heart.

3. *David*'s Obedience was very Generous, as was evidenced ſeveral wayes. He would not Offer unto the Lord his God, of that which did coſt him Nothing, 2 *Sam.* 24. 24. Nor was he Niggardly in point of Duty, but *A*bundant; ſacrificeing oxen and fatlings when the *Ark* had gone but Six paces. 2 *Sam.* 6. 13; praying unto the Lord three times a day, *Pſal.* 55. 17, and praiſing him ſeven times, *Pſal.* 119. 164; and preparing for the Temple, an hundred thouſand

Talents of Gold, a thousand thousand Talents of Silver, and of Brass and Iron without weight, 1 *Chron.* 22. 14. Nor was he Pressed into the service of God, but Voluntary; Freely sacrificeing to him, *Psal.* 54. 6; Chuseing the way of Truth, *Psal.* 119. 30; and beseeching an acceptance of his Freewill-offering, *Psal.* 119. 108.

So also *Paul* could not satisfie himself with that Duty which cost him Nothing, or which was not accompanied with the Gross, *Gal.* 5. 11, as others could, *Gal.* 6. 12. Nor was he a spiritual Niggard, but in Labours more *Abundant*, and in Prisons more *Frequent*, than his competitors, 2 *Cor.* 11. 23. And as he did put others upon doing service with Good will, *Eph.* 6. 7; so also himself could not be Diswaded from that duty which was accompanied with greatest Danger, *Act.* 21. 13; and was gladly spent for those, from whom he had not so much as Love, 2 *Cor.* 12. 15.

A gracious heart knoweth how great a King God is, who therefore served him with the best Male he hath, *Mal.* 1. 14. He is interested in Rich forgiving love, and therefore must needs love much, *Luk.* 7. 47. Obedience is connatural to such a one, and therefore it must needs be very Voluntary.

4. *Davids* Obedience was performed with much Earnestness of Spirit and affection. He prepared for the House of his God with all his Might, 1 *Chron.* 29. 2. His Soul did Break for the Longing that it had unto God's Laws or Judgements, *Psal.* 119. 20. And in relation to that Duty of Prayer, he did not onely Wish for what he would have, *Psal.* 55. 6, but he also

Sought

Sought the Lord, *Pſal.* 34. 4; and Thirſted after him; *Pſal.* 42. 2; whom his Soul did follow Hard after, *Pſal.* 63. 8; and unto whom his Soul was Lifted up, *Pſal.* 25. 1; Crying unto him, *Pſal.* 61. 1; and groaning before him, *Pſal.* 38. 9. and roaring, *Pſal.* 22. 1. with Tears, *Pſal.* 39. 12. watering his couch therewith, *Pſal.* 6. 6; and making them his Meat both in the Day and Night *Pſal.* 42. 3.

And thus alſo *Paul* was for ſerving the Lord with ſpiritual or Inward Fervour, *Rom.* 12. 11; which he himſelf was wont to do with many tears, *Act.* 20. 19; warning every one with Tears both night and day, *Act.* 20. 31; writeing with many Tears and much Anguiſh of heart, 2 *Cor.* 2. 4. and ſpeaking of other's ſins with Weeping, *Phil.* 3. 18.

A gracious heart is Lively, 1 *Pet.* 2. 5. according to what was typified by thoſe Inwards, which *Moſes* bad ſhould be offered up by Fire, *Lev.* 1. 9. Gods children are not aſhamed to Weep before him, although the Serpent's Seed Hiſs at it, as if it were Effeminate. Such are willing to exerciſe their Affections in his ſervice, from whom they have received them. And therefore they Weep not ſo much (as others do) upon the Creatures with-drawing or in relation to outward Sufferings, becauſe their Tears are laid out for God and in the diſcharge of their Active duty.

5. *Davids* Obedience was very Quick and Speedy; He was for Running in the way of Gods commands. *Pſal.* 119. 32; which he made Haſte and Delayed not to keep, *Pſal.* 119. 60. When God ſaid, ſeek ye my face; his heart

immediately replied, *thy face Lord will I ſeek*, Pſal. 27. 8. Nay, ſo ſoon as he did but read what God had writ concerning him; and conſequentially underſtood that ſome further Duty was required, becauſe the Lord was not ſatisfied with Ordinary Sacrifices; he Preſently then ſaid, *Lo, I come*, Pſal. 40. 6. 7; and did not Tarry, (as ſluggiſh Profeſſors uſe to do) untill he had ſome Louder Call.

And thus alſo *Paul*, ſo ſoon as the Lord had ſent him to preach unto the Gentiles, although he foreknew that this would prove a tedious piece of work, *Act.* 9. 15, 16, yet he Immediatly conferred not with fleſh and blood, *Gal.* 1. 15. 16. And when ſome would have Legally impoſed upon Believing Gentiles, *Paul* did not give place by ſubjection no not for an hour, *Gal.* 2. 4, 5. He would not that the Sun ſhould go down upon mens wrath, nor that they ſhould give place unto the Devil, *Eph.* 4. 26, 27; but was for mens hearing Chriſt's Voice to Day, *Heb.* 3. 7, for fear of being hardened, *v.* 13.

A gracious heart, is nothing elſe but an heavenly Eccho, unto a Divine command. Obedience is Elementary to ſuch a one, who therefore onely waiteth for a word of Order, to give him the Title of being Dutifull, and the Honour of Acceptance. He very well knoweth, that God loveth a Chearfull giver, 2 *Cor.* 9. 7; and that he diſliketh Dulneſs, by his forbidding *Iſrael* to feed upon the ſluggiſh Snail, *Lev.* 11. 30; and by commanding, that the firſtling of an Aſs ſhould either be Redeemed, or that they ſhould break his neck, *Exod.* 34. 20; to ſignifie, that he was

for

for the utter deſtruction of a Dull and Slothfull diſpoſition.

6. *David*'s obedience was performed, with reſpect unto God's Revealed Will, as the Rule thereof. He ſhall fulfill My will, ſaith God concerning him, *Act.* 13. 22. He exhorted others to cleanſe their way, by taking heed thereto according to God's Word, *Pſal.* 119. 9; which Word was a light unto his feet or path. *v.* 105; and Therein did he deſire that his ſteps might be ordered, *v.* 133. And when he brought Muſick into the Houſe of God, the Reaſon of that Act was not reſolved into his own Will, but becauſe ſo was the Commandment of the Lord by his Prophets, 2 *Chron.* 29. 25.

And thus alſo *Paul* delivered that Doctrine unto others, which himſelf alſo had Received, 1 *Cor.* 15. 3; and the things that he writt, were the commandments of the Lord, 1 *Cor.* 14. 37; and in relation to goſpell worſhip, he ſharply rebuked thoſe who Added ſomething of their Own, unto what he had received of the Lord, which alſo he had delivered unto them, 1 *Cor.* 11. 22. 23.

A gracious Heart dares not reſolve the VVarrant of his actions, into their own apprehended or real Uſefullneſs (at leaſtwiſe in matters of an Inſtituted nature) ſave as they have ſome foothold from the Word of God. He counteth nothing to be his Duty, but what hath ſome ſtamp of a Divine *A*uthority. He knoweth that the Scriptures were anciently ſhadowed out by Gold; and that the Doores of the Temple turned upon Golden hinges, 1 *King.* 7. 50; to ſignifie

nifie, that Myſtical Temples or Goſpel-Saints, ſhould neither ſhut nor open, with reference to Religious actions, ſave as they have a Word from God.

7. *David* was for the performing of Obedience with underſtanding. He did not onely Obſerve Gods ſtatutes, but he alſo knew that they were right, *Pſal.* 119. 75. And as he did deſire to VValk with God, ſo alſo to Know the way wherein he ought to walk, *Pſal.* 143. 8. As he did Believe the commands of God, ſo alſo he deſired that God would teach him Knowledge and good Judgments, Pſal. 119. 66; and that he might be made to underſtand the way of his precepts in order unto his Talking thereof, Pſal. 119. 27. He was not ſatisfied with an accidentall Hitting upon the mind and will of God, but he would alſo take Aim thereat, and be able to make it out that he had a Reſpect thereto, Pſal. 119. 15: He ſtirred up others, not onely to Praiſe God, but to do it alſo with Underſtanding, Pſal. 47. 7; as himſelf alſo was wont to Meditate, while in that Duty of Prayer, Pſal. 5. 1; knowing that one Character of a VVicked man, is, to be meerly Overpowred into a right way without any underſtanding of its Nature, Pſal. 32. 9.

And thus alſo *Paul*, would Pray and Sing, but with the underſtanding alſo, 1 *Cor.* 14. 15; preferring five words with underſtanding before ten thouſand in another way, *v.* 19. He Believed and therefore Spake, 2 *Cor.* 4. 13; and he Knew whom he had Believed, 2 *Tim.* 1. 12. His prayer for others was, that their love might not

not onely Abound, but that it might ſo do in Knowledge alſo and in all Judgment, Phil. 1. 9.

A Gracious heart cannot be ſatisfied with the ſacrifice of Fools, *Eccl.* 5. 1. Whiles he is Rational in other matters, he dareth not be Brutiſh in the things of his God. He knoweth the meaning of that Law which alway required the Head (the ſeat of underſtanding) for Gods peculiar uſe, *Lev.* 1. 8. 12. 15. and alway Salt, *Lev.* 2. 13, which was the Emblem of Diſcretion, *Col.* 4. 6. He counteth himſelf and others to be far worſe than Parrots, when that which is Done or Spoken before the Lord, is void of true Spiritual underſtanding, though in it ſelf it be never ſo right and good. All which ſhould be duely weighed by thoſe, who offer the Blind for Sacrifice, being either Aſleep or Wandring, or at leaſtwiſe Virtuall Ignorant of what they are about; as is ſadly evidenced, by a Groſs Diſproportion between Preſent-religious Duties, and careleſs After-carriages.

8. *Davids* obedience was performed with all manner of holy Chearfullneſs and Joy. He firſt Appointed the Singers, with inſtruments of Muſick, in Gods worſhip and ſervice, as an holy ſignification of that Alacrity which ſhould attend ſuch exerciſes, 1 *Chron.* 15. 16. He greatly Rejoyced at his own and the People's Liberal offering, for the ſervice of the Houſe of God, 1 *Chron.* 29. 9. He was for coming before God's preſence with a Joyfull noiſe, *pſal.* 95. 2; Delighting himſelf in God's Statutes, *pſal.* 119. 16; and being Glad when they ſaid unto him, come let us go up into the Houſe of God. *pſal.* 1.

He

He Delighted to do God's will, *pſal.* 40. 8; and Rejoyced at his word, as one that findeth great Spoil, *pſal.* 119. 162. The law of Gods mouth was better to him, than thouſands of Gold and Silver, *pſal.* 119. 72; and he Rejoyced in the way of his Teſtimonies as much as in All riches, *pſal.* 119. 14.

And thus *Paul* alſo Delighted in the law of God, after the inward man, *Rom.* 7. 22; ſtirring up others to be Chearfull Givers, 2 *Cor.* 9. 7; and bidding Church members ſo to walk, as that their Officers might give account, with Joy and not with grief, *Heb.* 13. 17. He was for the performing of ſervice unto man, with Good will, *Eph.* 6. 7; and therefore he would not detain *Philemon's* ſervant without his leave, that ſo the benefit might not be as of Neceſſity but Willingly, *Philemon* 13. 14. He knew that a Willing Mind was that which doth chiefly conſtitute Acceptance, 2 *Cor.* 8. 12; and that if he acted willingly, he then had a Reward, 1 *Cor.* 9. 17.

A gracious heart accounteth his Duty to be a Recreation; and anſwereth as Chearfully unto that call, as if he were bid to eat or drink. He knoweth that God doth not love Sadneſs in a ſpiritual Sacrifice, by his forbidding Leaven, *Lev.* 2. 11: and that he loveth Chearfulneſs at ſuch a time, by his requiring Wine and Oil; *Exod.* 29. 40.; the former of which doth conſtitute its Reality, and the latter its Viſibility, *Pſal.* 104. 15.

9. *David's* obedience was performed with Reverence and holy Fear. He knew that God's Name

Name was Reverend, *Pſa.* 111. 9; and that he is greatly to be feared in the Aſſembly of his Saints, *Pſa.* 89. 9; who therefore durſt not compaſs his *Altar* with Polluted hands, *Pſa.* 26. 6, but in his Fear did worſhip toward that holy Temple, *Pſa.* 5. 7. And as he was wont to Lift up his Soul in Prayer, *Pſa.* 25. 1, ſo did he uſually Bow down his Body, *Pſa.* 95. 6, unleſs his Prayer was in a way of more private Ejaculations, and then we Once find him Sitting, 2 *Sam.* 7. 18.

Thus alſo *Paul* was for the Exerciſe of that Grace, whereby he might ſerve God acceptably, with Reverence and Godly Fear, *Heb.* 12. 28. And though he was Chiefly for ſerving him with his Spirit, *Ro.* 1. 9; yet did he not ſo lightly eſteem of Bodily Reverence, as many wanton Profeſſors are apt to doe, but urged it upon ſuch like Profeſſors in his time, 1 *Cor.* 11. 4; and his own uſual Poſture in the time of Prayer was Kneeling, *Act.* 20. 36. & 21. 5. *Eph.* 3. 14.

A gracious heart is one who Deſireth to Fear God's Name, *Neh.* 1. 11. He is acted by that Spirit of Love, 2 *Tim.* 1. 7, which caſteth out Slaviſh Fear, 1 *Joh.* 4. 18, but not Filial, 1 *Pet.* 1. 17. He knoweth that holy Fear, *Deut.* 6. 13, is put to ſignifie the *whole* of God's Worſhip, as Chriſt explaineth it, *Matt.* 4. 10; becauſe Fear is one chief conſtitutive part thereof. And though he knoweth, that meer Bodily Exerciſe doth profit little, 1 *Tim.* 4. 8; and that Goſpel Saints are to turn away from ſuch as have nothing but a Form of Godlineſs, 2 *Tim.* 3. 5: yet is he

willing to glorifie God in his Body as well as Spirit, ſince Both are God's, *1 Cor.* 6. 20; and more eſpecially with reference unto *prayer* and *prayſes*, which are Acts of more Immediate Communion with God, who then requireth the greater meaſure of univerſal and holy Reverence. All which ſhould be well weighed by thoſe, who without any real Neceſſity, are wont to indulge their Fleſh, and to evidence their Sleightineſs, by Sitting in a time of *ſolemn Prayer*: eſpecially ſince the conſtant Scriptural Poſture at ſuch a time, was either tō *Stand*, as did *Abraham*, *Gen.* 18. 22, & 19. 27; the *Levites*, Deut. 10. 8, & 18. 5; *Solomon*, 1 King. 8. 22; *Jehoſhaphat*, 2 Chron. 20. 5; the *Iſraelites*, Neh. 9. 2; and the Diſciples, *Mark* 11. 25: or to Kneel, as did *Ezra*, Ezr. 9. 5; *Solomon*, 1 King. 8. 54, & 2 Chro. 6. 12, 13; the *Jewiſh* Church, Pſa. 95. 6; *Daniel*, Dan. 6. 10; Chriſt himſelf, *Luk.* 22. 41; *Stephen*, Act. 7. 60; *Peter*, Act. 9. 40; and *Paul*, as in the places before mentioned.

10. *David* did *perſevere* in the way of his Obedience unto the End. He ſtirred others up to ſeek God's face Evermore, *pſa.* 105. 4; and at *all* times to Truſt in him, *pſa.* 62. 8. He did *alway* ſet the Lord before him, *pſa.* 16. 8; whoſe Eyes were *ever* towards Him, *pſa.* 25. 15; and upon whom he *waited All* the day, *pſa.* 25. 5; reſolving to *call* upon him as long as he Lived, *pſa.* 116. 2; and to *praiſe* him for Ever, *pſa.* 52. 9; and to *truſt* in his Mercy for Ever and Ever, *pſa.* 52. 8. His purpoſe was to Bleſs the Lord at *All* times, and that his *praiſe* ſhould be

Con-

Continually in his mouth, *pſa.* 34. 1; ſo long as he had a Being, *pſa.* 104. 23. & 146. 2; Every day, for Ever and Ever, *pſa.* 145. 2. He ſtuck to Gods Teſtimonies, *pſa.* 119. 31; reſolving Never to forget his Precepts, *pſa.* 119. 93; having enclined his heart to perform them *alway* to the End, *pſa.* 119. 112.

And thus alſo *Paul* deſired, that he might not be *weary* in well-doing, *Gal.* 6. 9; but that he and others might Ever follow that which is good, *Rejoycing* Evermore, *praying* without ceaſing, and in Every thing *giving Thanks*, 1 Theſſ. 5. 15, 16, 17, 18; Continuing in *prayer*, Col. 4. 2; and *watching* thereunto with *All perſeverance*, Eph. 6. 18.

A truely gracious heart muſt needs *perſevere*, becauſe he partaketh of that *Divine Nature*, 2 Pet. 1. 4, which is Unchangeable, *Mala.* 3. 6. He is bleſs'd with *all* ſpiritual Bleſſings in Chriſt Jeſus, *Eph.* 1. 3, among which Perſeverance cannot be denyed to be one. He hath drunk of Chriſt's Water, which preventeth all future and utter thirſt, and wherein it is ſaid to differ from Common water, *Joh.* 4. 13, 14; now *common* water preventeth this utter thirſt, ſo long as it continueth, and therefore Chriſt's Water muſt needs continue *alway*; which therefore is there ſaid to be in ſuch a one, *a Well of water ſpringing up into Everlaſting Life.* He is Born of God, and therefore he cannot Sin as others do, becauſe the *Divine Seed remaineth* in him, 1 *Jo.* 3. 9. He *knoweth* the Father, 1 *Joh.* 2. 13; and therefore he cannot ſin as others doe, for then he ſhould neither have *ſeen* nor *known* him,

1 *Joh.* 3. 6. He is intereſted in an Everlaſting Covenant, *Iſa.* 55. 3; which undertaketh that he *ſhall Not Depart* from God, *Jer.* 32. 40; and in which reſpect the New Covenant doth *ſpecifically* differ from the Old one, *Jer.* 31. 31, 32, 33.

11. *David*'s Obedience proceeded from an *Inward principle*, and not onely from External Influences. God's Law was *within his Heart*, or in the *Midſt of his Bowels*, Pſa. 40. 8.

So alſo, the Lord was pleaſed to Reveal his Son In *Paul*, and not onely Unto him, *Gal.* 1. 16; and by him to Engrave in like manner, not in Tables of Stone, as under *Moſes* his Diſpenſation, but in fleſhly Tables of the Heart, 2 *Cor.* 3. 3.

A gracious Heart is not *meerly paſſive* in his Duty; nor is he acted by Outward Impulſives onely; but is furniſhed with an Inward Spring or Treaſury of holy Actions, from whence he bringeth forth things both New and Old, *Matt.* 13. 52. The Hope of a Reward and the Fear of Suffering, are as a Wind upon his Back, which forwardeth his progreſs Heavenward, but yet he is predominantly influenced by an Inward Principle of Life, which keepeth up his Spiritual Motion when thoſe Winds are down, and which helpeth him ſometimes to move *againſt* them. Thence is it that his ſpiritual Life is Hid, not being obvious unto a carnal Eye, as all Outward Motives are. Thence is it, that he can flie (like a living Bird) in a Calm of outward Encouragements; and not onely whileſt that Wind is up, as every Lighter thing can doe. Thence is it, that

if

if need be, he goes *alone*, not being carried (as many are) in others Arms. He Naturally moveth Upwards, as a Stone doth Downwards, without being violently caſt that way; nay though his Motion doth prove unto the breaking of his outward Intereſt in pieces. True Grace is a New Nature, which never will Compound againſt it ſelf; nor needeth to be Hired, any more than *Moſes* his Mother did, to become his Nurſe, *Exod.* 2. 8, 9.

12. *David's* Obedience turned upon two golden Hinges; *viz.* with reſpect unto God's *Command*, as being that from whence it did Begin; and with reference to God's Glory, as being that principal End which he Aimed at. God had Commanded him to keep his Precepts diligently, and Therefore did he deſire that his wayes might accordingly be directed, *pſa.* 119. 4, 5. He calleth God his Glory, *pſa.* 3. 3, becauſe God's Glory was his higheſt Aim; who therefore begged for Deliverance, *pſa.* 9. 13, not ſo much that himſelf might be at quiet, as that he might ſhew forth God's Praiſe, *v.* 14; and that he might Live, to keep his Word, *Pſal.* 119. 17.

And thus alſo *Paul* preſſeth unto Sanctification, 1 *Theſſ.* 4. 3, and giving Thanks, 1 *Theſſ.* 5. 18, Becauſe this is the Will of God: Who biddeth alſo, that we ſhould do all things to his Glory, 1 *Cor.* 10. 31; as himſelf deſired that others might do no Evil, Not that he might thereby appear approved; but that they might do what is Honeſt, though he were Diſeſteemed, 2 *Cor.* 13. 7.

The

The Duty of a gracious Heart, is Properly ſuch, and not Miſcalled; as that is, that is not performed in Obedience unto God's Command. And therefore it is partly, that ſuch a one Perſevereth, becauſe the Command continueth, when all other Motives fail, ariſing from Self-intereſt. A gracious heart is alſo taught of God, to be *Active* in the purſuance of his Glory; and Principally to think upon his Name, in all his Deſires and Actions, *Joſh.* 7. 9. *Mala.* 3. 16. He honoureth God by his thus doing, and ſhall therefore be honoured by him, *1 Sam.* 2. 30. He counteth himſelf to be Glorified, (as Chriſt did) if God be but Glorified in him; whom God will then Glorifie in himſelf, and ſtraightway glorifie him, *Joh.* 13. 31, 32. He knoweth that a Selviſh Aim is enough to ſpoyl the beſt Act that is; as in *Jehu*'s Caſe, who had a clear Commiſſion for what he did againſt *Ahab*'s houſe, 2 *Kings* 10. 30, which yet his Squint-eye did turn into Murther, *Hoſ.* 1. 4.

13. *David*'s Obedience proceeded from an Evangelical Spirit of Faith, and from a Renewed ſpiritual Principle. That he was endowed with an Evangelical Spirit of Faith, is evident from *Paul*'s Gloſs, 2 *Cor.* 4. 13, upon *David*'s words, *pſa.* 116. 10. And that he was furniſhed with a Principle both Spiritual and Renewed, is evident from his own Deſire, of being upheld with Gods free Spirit, *pſa.* 51. 12, and of having a Right Spirit renewed within him, *v.* 10.

And thus alſo *Paul* was for the Obedience of Faith, *Rom.* 1. 5, as the Greek there is; or for that Obedience which is the fruit of Faith, *viz.*

That

That which is of an Evangelical Nature; ſuch as his own was, who had the very ſame Spirit of Faith that *David* had, 2 *Cor.* 4. 13. And his profeſſed Doctrine was, That all things in Chriſt are become New, 2 *Cor.* 5. 17; which New Creature is now the onely thing that doth *avail*, *Gal.* 6. 15; as being Chriſt's Main deſign upon the Croſs, to make one New man of old *Jews* and *Gentiles*, Eph. 2. 15; who therefore preſſeth all Profeſſors, to be Renewed in the Spirit of their Mind, and to put on the *New man*, *which after God is created in Righteouſneſs, and true Holineſs*, Eph. 4. 23, 24. And whereas the Generality are apt to reſt ſatisfied, with bare Material good Actions and Affections; *Paul* urgeth unto the Spirituality of their Riſe; aſſuring Eternal Life upon no other tearms than a Mortification of bodily deeds through the Spirit, *Rom.* 8. 13; and deſiring that others might be filled, not onely with the Knowledge of God's will, but in a way of Spiritual Underſtanding alſo, *Col.* 1. 9; and affirming, that Goſpel-Saints are *created in Chriſt Jeſus*, Eph. 2. 10, which the firſt *Adam* was never ſaid to be; to intimate, that Evangelical Holineſs is far beyond that which the firſt *Adam* had, by virtue of his firſt Creation: who further hinteth to us, that this Spirituality doth at the firſt Put forth in a more Low or Carnal Form, as appeareth by his calling thoſe *Carnal*, whom yet he confeſſeth to be *Babes in Chriſt*, 1 Cor. 3. 1: and as a Sign of which Carnality or Babiſhneſs, and want of due Spirituality, (at leaſtwiſe in Church-Members and Profeſſors of a longer ſtanding) he maketh

that

that to be, when ſuch do *deſpiſe* or *idolize* their Spiritual Helps, 1 *Cor.* 3. 3, 4; and when they do Over-value ſome more Inferiour Gifts, 1 *Cor.* 14. 19, 20; and when they cannot bear more High and Spiritual Diſcoveries, becauſe ſomewhat Difficult and not ſo Generally received, *Heb.* 5. 11, 12, 13, 14.

A man after Gods own heart, is a man after Chriſts own Image, whom the firſt *Adam* was onely a figure of, *Rom.* 5. 14, whoſe utmoſt Perfections were but of an Earthy nature, comparing him with the Second Man or Lord from Heaven, 1 *Cor.* 15. 47, 48. True goſpel grace is but a Creature, and therefore it is not God; but yet it is a New-Creature, and therefore it is not the ſame with that Natural Righteouſneſs, which *Paul* oft-times calleth *Fleſh*, and in point of Sanctification as well as Juſtification, if his words be duely weighed, *Ro.* 8. 1. 4, 5, 6 *Phil.* 3. 3. 8, 9, 10; in a way of Diſtinction from which, Evangelical Holineſs is Eminently called *True*, Eph. 3. 24. And therefore whenever theſe Two are called by one and the ſame Name, of *Oyl*, Matt. 25. 4. 8, or *Talents*, v. 15; that Sameneſs is to be underſtood, in point of Materiality or Viſibility, but not in reſpect of Formality or Real Being. A gracious heart cannot content himſelf with the Beſt Old State of things; ſince he knoweth, that *if any man be in Chriſt, he is a New Creature*, 2 Cor. 5. 17. He is for that Obedience which is *added* unto Faith, 2 *Pet.* 1. 5, 6, 7, ſince he knoweth that *without Faith it is impoſſible to pleaſe God*, Heb. 11. 6. And he is preſſing after that New Obedience of Faith,

which

which is wrought by the Spirit of Christ, and not by the first *Adam*'s strength, nor onely by some more Common Operations of the Second *Adam*'s Spirit, (which a meer Carnal man may share in, by virtue of some General Union with Christ, as he is the Head of Every man, 1 *Cor.* 11. 3.) but by virtue of some more Peculiar influences, accompanying the Souls Special Union with him, as he is the Head of his Mystical Body, *Col.* 1. 18. Hence it is, that such are for *Obeying* through the *Spirit*, 1 Pet. 1. 22; *Living* and *Walking* in the *Spirit*, Gal. 5. 25; *serving* in *Newness of Spirit*, Rom. 7. 6; being *sanctified* by the *Spirit*, 1 Cor. 6. 11; born *after the Spirit*, Gal. 4. 29; *waiting* through the *Spirit*, Gal. 5. 5; *builded* through the *Spirit*, Eph. 2. 22; being *filled* with the *Spirit*, Eph. 5. 18; and *Praying* in the *Spirit*, Eph. 6. 18. Such know that Spiritual Obedience must needs be most Acceptable to Christ; Partly, because it best agreeth with his *Ministration of the Spirit*, 2 Cor. 3. 8. Partly, because it best suiteth with his Fathers *Nature*, who is a *Spirit*, and will be Worshipped accordingly, *Joh.* 4. 24: Partly, because this putteth the highest Dignity upon the Holy Ghost, since it is the choisest of his Operations, as he is the Spirit of Christ. Partly, because this Spiritual Principle is in it self more Excellent; since it was more refined from the first, outstripping the first *Adam*'s Righteousness; and since this was never Mingled with Pollution, being Distinctly preserved by it self, as if it were Another Person in the Saints, Differing from Sin in them, *Rom.* 7. 20; and being

ſecured from any predominant loſs, by virtue of an Everlaſting Covenant, *Iſa.* 59. 21; whereas the Old Covenant's Grace was that which did Predominantly periſh; and it was the firſt *Adam* himſelf that fell, and not onely ſome more Inferiour party in him. Partly, becauſe this kind of Principle doth moſt Advance the Saints; whoſe Spirituality doth Evidence their Peculiar Union with Chriſt, and their Diſtinction from others; ſince Chriſt may Extrinſecally act upon them who are no more truely Rooted in him, than the Ivy is Rooted into the Oak, from whence it may yet Derive ſome Outward and Growthful Influences, by virtue of their mutual Nearneſs, without any real Oneneſs. And partly, becauſe this New Spiritual Principle is moſt Nobly Operative; as may be thus made out. *Firſt*, Natural Goodneſs doth bring down Sin, but *Spirituality* is that which bringeth down, not onely the Sinfulneſs of Nature, but it's very Goodneſs alſo; now that which doth lay proud Nature's Honour moſt fully in the Duſt, muſt needs be the moſt Noble Operation. *Secondly*, Spirituality doth indiſpenſably depend upon Chriſt for peculiar ſpiritual Influences unto the preſervation of its Being, as the Natural Branch doth upon the Oak, becauſe it hath no other Root; whereas Natural Goodneſs doth not Abſolutely depend upon any kind of *ſpiritual* Influences from Chriſt (no more than the Ivy doth upon the Oak) for the preſervation of its Life and Being, but onely for it's Flouriſhing, or Better-being; becauſe it hath (as hath the Ivy alſo) a Root of its own, *viz.* the firſt *Adam*'s Remainder, which doth pre-

preſerve it's Life in the Abſence of all ſpiritual Influences whatever; although it cannot Grow ſo Big or Flouriſhing without them, no more than the Ivy could, if it did not embrace the Oak, and no more than a Natural man could, if he had not ſome kind of Spiritual Gifts from Chriſt, (*viz.* Knowledge, Utterance, Affection, *&c.*) which where they are, do much Encreaſe his outward Bulkineſs and Glory, but yet his Goodneſs could Live without them; ſo that a Natural good man is leſs Depending upon Chriſt, than a Spiritual Good man is, with reference to thoſe reſpective Influences, which both of them are capable of receiving from him; and conſequently this Spiritual Principle doth act moſt Nobly, becauſe it putteth moſt Honour upon Chriſt by an Abſolute Dependance. *Thirdly*, Unto which I may adde, that the Spiritual man doth put the more Honour upon Chriſt, by his being more *paſſive* in what he receiveth from him, than the Natural man is; a Natural man is in his own Apprehenſion more *able*, and in Reality more *active*, in relation to his Depending upon Chriſt, and his Deriving from him, by virtue of the firſt *Adam*'s ſtrength remaining in him, as the Ivy (through ſtrength received from its own Root) uniteth it ſelf with the Oak, and draweth Sap therefrom, wherein it is not ſo much Influenced by the Oak as by it ſelf; whereas the Spiritual man hath his Original from Chriſt alone, and is wholly ſelf-inſufficient unto any good work, 2 *Cor.* 3. 5, and is rather *acted* upon by Chriſt, than *active* of Himſelf unto the receiving of that ſtrength by which any ſpiritual action is

performed, *Phil.* 2. 13; as the Natural branch is *ſent* forth by its Root, and is ever after Maintained by it moſtly in a *paſſive* way; by which means the Spiritual man muſt needs be ſaid to act moſt Nobly, ſince he gives Chriſt the ſole glory of his Activity: Nay further, *Fourthly*, The Spiritual man's Influences do readily Tranſform him into the Nature of that Root from whence they are Derived, 2 *Cor.* 3. 18, as the Wood, Bark, Leaves and Fruit of a Natural branch are all of the ſame Nature with the Root; whereas a Natural man doth Convert into Himſelf whatever Influences he doth receive from Chriſt, and ſo Chriſt ſeemeth to Bear him as the Oak doth Ivy-wood and Leaves and Berries, which is indeed a Filching from Chriſt, and a Running away with his Money unto another Maſter: And then, *Fifthly*, or laſtly, The Spiritual man's Duty muſt needs be more Noble, becauſe it is more *Laſting*, *Abundant*, and *Univerſal*. Spir tual Duty is more Laſting, becauſe Chriſt hath undertaken to preſerve it, as the Root doth undertake for the Natural Branches, *Joh.* 6. 57. & 14. 19; whereas the Natural mans Talent is apt to be taken from him, *Matt.* 25. 28, as the Ivy is apt to be cut down, or of it ſelf to Wither, whileſt the Oak and its Branches are in their Prime: And Spiritual Duty is more Abundant, becauſe it is Meaſured by Chriſt, and is not able to Stint it ſelf on this ſide Perfection, *Phil.* 3. 11, 12, 13, 14, as the Natural branch will Grow ſo long as the Root deriveth ſap unto it; whereas the Natural man onely groweth unto ſuch a Degree, taking ſo much of Truth,

Truth, *&c.* as will ſerve his own turn, and then Holding the reſt in Unrighteouſneſs, *Rom.* 1. 18; as the Ivy will not out-ſtrip its Kind, although there may be ſome Gradual difference. And *ſpiritual* Duty muſt alſo needs be more Univerſal, becauſe the *ſpiritual* man is Led by that *Spirit*, *Ro.* 8. 14, which guideth into *All Truth*, Joh. 16. 13; as the Natural branch (by a ſecret Inſtinct) doth put forth Every little Twig, according to the Order of its Root: whereas the Beſt Natural man doth uſually *lack* one thing or other, *Mar.* 10. 21, tending to make him Evangelically Perfect, *Matt.* 19. 21; as the Ivy is conformable to it's own Root, and not unto the Oak, in relation to the Number (as well as Bigneſs) of all thoſe Sprigs or Branches that iſſue from it.

Theſe things the Natural man *receiveth* not, *for they are fooliſhneſs unto him, neither can he Know them, becauſe they are Spiritually Diſcerned; but he that is Spiritual judgeth all things*, 1 Cor. 2. 14, 15. In every of which reſpects, this Obedience of Faith proceeding from a New and ſpiritual Principle, muſt needs be moſt Acceptable to Chriſt, and is therefore moſt highly prized by thoſe who are Men after God's own heart.

14. *David*'s Obedience was performed in a very Exact and Accurate manner, or with reſpect unto every Circumſtance, as well as the more Subſtantial parts thereof. God here undertook for him, that he ſhould fulfill all his Wills, *Act.* 13. 22. Now the *Greek* word that is there rendred *Fulfill*, doth properly ſignifie to *Adorn* a thing with all its due Formalities or Qualifications,

tions, like an Artiſt, from whence cometh that word *Poet*, who pretendeth to write or ſpeak, with the greateſt meaſure of Art and Curioſity; and the ſame word is put to ſignifie an Induſtrious Sinner, *Joh.* 8. 34, who is both Expert and Exquiſite in the Making of ſuch a work, *Rev.* 21. 27, and who accordingly doth Make proviſion, *Rom.* 13. 14. And ſuch a one indeed was *David*, who quickly ſpyed out a Circumſtantial failing, 1 *Chr.* 15. 13; who deſired that his Eyes might be turned from beholding Vanity as well as Sin *Pſ.* 119. 37; and who would not ſo much as Name a falſe God, *pſ.* 16. 4, for ſo had the Lord commanded, *Exod.* 23. 13. *Joſh.* 23. 7.

And thus alſo *Paul* was for *abſtaining from all Appearance of evil*, 1 Theſſ 5. 22; ſetting no Bounds unto himſelf on this ſide the Reſurrection of the Dead, *Phil.* 3. 11; urging others to ſtand Perfect and Compleat in *All the Will of God*, Col 4. 12; and to *Aſcend* unto the utmoſt Height, as that word *Circumſpectly* doth properly import, *Eph.* 5. 15.

A loyal Spouſe will take notice of her Husband's very Hair, as well as his Head, *Cant.* 5. 11: and a gracious heart dares not to violate the Leaſt of Chriſt's Commands, *Matt.* 5. 19. He knoweth that an Idols Temple is Nothing in point of Goodneſs, but not in point of Sin; who therefore dareth not hold any Communion with it, though but in a way of Reduction or Interpretation, 1 *Cor.* 10. 19, 20, 21. He enquireth, not onely what is Lawfull, but what is Expedient alſo, 1 *Cor.* 10. 23; as being loth that his Good ſhould any way be Evil ſpoken of, *Rom.* 14. 16.

This

This holy Curioſity, was that of Old by which the Saints were known, who did ſo Hate more Groſs Iniquity, as that they ſhunned to be conformable to Worldly and Wicked men, even unto Circumſtances, as is required both in the Law and Goſpel, *Lev.* 19. 27. *Mark* 12. 38. *Rom.* 12.2, *&c.* Which Curious Spirit hath competently appeared among Profeſſors even ſince the time of their Degenerating from Apoſtolical Purity. *Hierom* bids, *Viros fuge quibus Nigrum Pallium*, &c. *hæc omnia Argumenta ſunt Diaboli*; Shun thoſe men that go in Black, *&c.* making the ſuperſtitious Affectation of that Idolized Colour, to be among other things, one Argument of the Devil, *Hieron. ad Euſtochium.* *Auguſtine's* Mother left bringing of Cakes and Wine to their Place of Meeting for Publick Worſhip, meerly becauſe ſhe was told, that it was a Reſemblance of the ſuperſtitious Heathens; *Aug. Confeſſ. lib.* 6. *Tertullian* would not have Chriſtians to wear a Laurel-garland, meerly becauſe the Heathens were wont to be ſo Attired; whereupon *Rhenanus* obſerveth, that we are to forbear, not onely ſuch things as have a Manifeſt Shew of Wickedneſs, but alſo ſome things that might be called Indifferent, *Ne Ethnici in ſuis erroribus confirmarentur, dum rectius putant eſſe, quod etiam Chriſtianos obſervare vident*; leſt Heathens ſhould be confirmed in their Errours, thinking the Better of ſuch things wherein they were Imitated by the Chriſtians: *Beatus Rhena. in librum de Coronâ Militis.* Nay the very Papiſts themſelves, thought fit to uſe Ordinary Leavened bread in the Sacrament, and not Unleavened,

leavened, leaſt they ſhould be thought to follow *Ebion*; *Gabr. Biel. Lect.* 38. All which ſhould be duely weighed by thoſe wanton and Bold Profeſſors, who are apt to make Nothing of ſinful Appearances, and to call thoſe fondly Nice, who therein do outſtrip them.

15. *David*'s Obedience was performed with all manner of due holy and becoming Humility. He confeſſed that his Goodneſs did not Extend it ſelf to God, *Pſa.* 16. 2: and when he and his People had offered ſo Nobly for the Service of the Temple, he humbly acknowledged, that all that Store which they had prepared, did come of Gods hand, and was all his own, 1 *Chro.* 29. 16, for all things came of him, and of his Own had they given to him, *v.* 14.

And thus alſo *Paul* ſerved the Lord with all Humility of Mind, *Act.* 20. 19; accounting himſelf to be a Debtor both to the *Greeks* and *Barbarians*, to the *wiſe* and *unwiſe*, Rom. 1. 14; and that he had nothing to Glory of, though he did preach the Goſpel, 1 *Cor.* 9. 16.

A true Diſciple of Chriſt hath learnt of him to be of a Lowly Heart, *Matt.* 11. 29, who confeſſed that his Goodneſs did onely extend unto the Saints, *Pſa.* 16. 3, but not to God, *v.* 2; wherein *David* perſonated Chriſt, as appeareth from *v.* 10. A gracious heart is of moſt Real worth, and is therefore moſt Poor in Spirit. He knoweth, that Humility is the way to Honour, *Prov.* 22. 4; and that the Lord Dwelleth with the Humble, *Iſa.* 57. 15; and that he Reſiſteth the Proud, 1 *Pet.* 5. 5, and knoweth him *afar off*, *Pſa.* 138. 6. He knoweth that God cannot endure

dure to be upbraided, *Isa.* 58. 3; and that there is no cause for it, since we have nothing but what we have Received, which hindreth Glorying, 1 *Cor.* 4. 7; and since we can do nothing but what is our Duty, *Luke* 17. 10. He may have Pride about him, as a Part of his Body of Death, but he Resisteth it in himself, and Longeth to be delivered from it, *Rom.* 7. 24.

These are the Principal Qualifications of *Davids* Duty. From all which we may observe, That a *Man after Gods own heart*, is one whose Obedience is Sincere, Universal, Generous, Affectionate, Speedy, Regulated by Gods revealed Will; performed with Understanding, Chearfulness, Holy Fear, and Perseverance; proceeding from an Inward Principle, with respect unto God's Command and Glory, and from an Evangelical Principle Spiritually renewed; and is Accompanyed with all manner of holy Accurateness and Humility.

And thus I have finished the first comprehensive Branch of *David's Absolute Description*; consisting in his more Inward Frame, or in those General Qualifications which related to his *whole Obedience.*

From whence I shall now proceed unto the Second comprehensive Branch of his being Described, as he was *in Himself considered*: which consisteth in that more Outward and Particular *Proof* or *Demonstration* that he gave of his being *a Man after Gods own heart.*

Now this Outward and more Particular De-

monſtration may be gathered, partly from his *profeſſed Principles*, or High and Noble Teſtimony; and partly from the conſtant Tenour of his *Actions*, or Life and Converſation.

Firſt, He did Outwardly Demonſtrate his being *a Man after God's own heart*, by thoſe *profeſſed Principles*, and by that Noble Teſtimony which he held forth to Publick view.

Which Principles and Teſtimony of his, did relate both unto ſeveral ſorts of *Things* and *Perſons*.

Firſt, *David* did bear a very High and grace-evidencing Teſtimony concerning ſeveral *Things*. As for Example:

1. *David* Teſtifieth concerning the *Creature's Vanity*. In which reſpect, he tells us in the General, that he had ſeen an End of all ſuch kind of Perfection, *Pſa.* 119. 96. And more particularly, he ſheweth the Vanity of Worldly Riches, of Creature-ſtrength, and of this tranſitory Life. Concerning Riches he ſaith, that *ſurely every man walketh in a vain ſhew*, and *is diſquieted in vain*, who *heapeth up Riches, and knoweth not who ſhall gather them*, Pſa. 39. 6; for *when he Dieth, he ſhall carry nothing away, his Glory ſhall not deſcend after him*, Pſa. 49. 17. Concerning Creature-ſtrength he ſaith, *that an Horſe is a vain thing for ſafety*, Pſa. 33. 17, as alſo *the Multitude of an Hoſt*, v. 16; and therefore he would not truſt in his *Bow*, nor ſhould his *Sword* ſave him, *Pſ.* 44. 6. Concerning this Natural Life, he ſaith, *It is a Wind that paſſeth away*, Pſal. 78. 39; *a Flower of the Field that is blaſted with the Wind*, Pſa. 103. 15, 16; like unto *Vanity*,

nity or a Shadow, Psa. 144. 4; as an *Handbreadth*, or rather *Nothing*, Psa. 39. 5.

And thus also *Paul* testifieth, that the *Fashion of this World passeth away*, 1 Cor. 7. 31: that Riches are *uncertain*, 1 Tim. 6. 17; that there is no Confidence to be put in *Flesh*, Phil. 3. 3: and that it is *appointed unto Men once to Die*, Heb. 9. 27; in which regard, he calleth the Body, *Mortal*, Rom. 6. 12, an *earthly Tabernacle*, 2 Cor. 5. 1, and *Vile*, Phil. 3. 21.

A gracious heart can See unto the World's End. He doth not Despise the Creature, nor doth he Idolize it. He knoweth it so well as that he dares not *abuse* it, 1 *Cor.* 7. 31; or *trust* in it, 1 *Tim.* 6. 17, nor is he *afraid* when the Glory of another's House is much encreased, *Psa.* 49. 16, 17.

2. *David* testifieth concerning the *Souls worth*; calling it his *Darling*, Psa. 22. 20. & 35. 17; about the *Keeping* whereof he was most sollicitous, *Psa.* 25. 20; and whose Redemption was too Precious for any to accomplish by the Vultitude of their Riches, *Psa.* 49. 6, 7, 8. Which though it may there Primarily relate unto this Natural Life, yet doth it Eminently import the Invaluable worth of Men's Souls precisely taken.

And thus also *Paul* Testifieth at an high rate concerning the Worth of Man's Life and Soul. He did so Prize this Natural Life, as that he would willingly have been Changed, without being uncloathed of his Earthly Tabernacle, though Burdensome, 2 *Cor.* 5. 4: and did account it a great Mercy that the Sickness of *Epa-*

phroditus was not unto Death, *Phil.* 2. 27. But as to the Soul ſtrictly taken, he hinteth how Dear it was, by making his willingneſs to have imparted it, the higheſt Pledge of his Affectionate deſire, 1 *Theſſ.* 2. 8; accounting it the chiefeſt Object of a Goſpel Officers watchfull care, *Heb.* 13. 17; and the Principal Subject of Eternal Happineſs or Miſery, *Rom.* 2. 9, 10.

A gracious heart is well acquainted with the Worth and Value both of his Life and Soul. He knoweth that this Natural Life is the choiſeſt of Outward Mercies, *Job.* 2. 4; and therefore he dares not ſin againſt his Body, 1 *Cor.* 6. 18, or ſinfully Neglect it, in a careleſs or ſuperſtitious way, 1 *Tim.* 5. 23. *Col.* 2. 23; and therefore his readineſs to Die for Chriſt, is ſo much the more Noble Act. But yet he preferreth his Soul before his Body, chooſing rather to *die* than *ſin*, *Matt.* 26. 35; reſerving his Soul-love for Chriſt, *Cant.* 1. 7; and not fearing Man ſo much as God, becauſe Man can onely kill the Body, *Matt.* 10. 28.

3. *David* teſtifieth concerning the Nature of holy Communion in a way of Brotherly Love, which he affirmeth to be very Pleaſant, *Pſal.* 133. 1; to be accompanyed with a ſpecial Bleſſing from God himſelf, *v.* 3; and to be fitly reſembled by *Aarons* Oyntment, *v.* 2, and by Mount *Hermon*'s Dew, *v.* 3. The Communion of Saints, reſembleth Oyntment, in the Diffuſiveneſs of its manifold and precious Virtue; but yet it is like *Aaron*'s Oyntment, which might not be converted unto a Prophane or Common uſe,

uſe, *Exod.* 30. 33: And it reſembleth *Hermon*'s or *Sion*'s Dew, in its Deſcending from Above, *Gen.* 27. 28; and in its making the Lower Valleys fruitful; and not ſo much from any Natural Virtue, as from the Lord's Commanding that Bleſſing there; who ſpeaketh and it is Done, who Commandeth and it ſtandeth faſt, *Pſal.* 33. 9.

And thus alſo *Paul* teſtifieth, that Chriſtian-Love is that more Excellent way, 1 *Cor.* 12. 31; as being that One thing which doth *fulfill* the Law, *Rom.* 13. 8, 9; and the Greateſt of all Abiding Graces, 1 *Cor.* 13. 13: who therefore ſtirreth up others to Keep this Spiritual Unity in the Bond of Peace, *Eph.* 4. 3; Beſeeching them to Agree, by the Name of *Chriſt*, 1 Cor. 1. 10; if they had any Fellowſhip of the Spirit, *Phil.* 2. 1, 2; Wondring how they Durſt doe otherwiſe, 1 *Cor.* 6. 1; bidding to *mark* them who cauſed Diviſions, *Ro.* 16. 17, and wiſhing that they were *cut off*, Gal 5. 12.

A gracious heart knoweth, that Chriſtian-Love is a Fructifying Dew upon thoſe of a Lowly and Humble ſpirit; but that it is a work of Gods own creating alſo. He knoweth that this Oyntment is of a Self-ſpreading Nature among the Royal Prieſthood, or Goſpel-Saints; but yet he dare not put this Sacred Oyl upon Common Perſons, or be an intimate Companion for any but ſuch as fear the Lord. But ſo far forth as men are commendably Brethren, he counteth it a Good and Pleaſant thing, that they ſhould dwell together in Unity.

4. *David* teſtifieth concerning the Uſefulneſs of

of Afflictions. He was in ſome hopes that the Lord would requite him for *Shimei*'s Curſing, 2 *Sam.* 16. 12. And he pronounced him Bleſſed, whom the Lord Chaſtiſed and Taught out of his Law, *Pſa.* 94. 12; intimating thereby, that his Chaſtiſements are wont to be of ſuch a nature: Nay, he had Experienced the Benefit of Affliction, which learn'd him God's Statutes, *Pſal.* 119. 71; whereas before he was Afflicted, he *went aſtray*, v. 67.

So alſo *Paul* counteth Sufferings for Chriſt, to be a Giſt, *Phil.* 1. 29; which fall out unto the Furtherance of the Goſpel, *v.* 12. Who alſo ſaith, that the Saints are *chaſtened of the Lord*, that ſo they *might not be condemned with the World*, 1 Cor. 11. 32: wherein the Lord dealeth with them as with *Sons*, Heb. 12. 7, that they might be partakers of his Holineſs, *v.* 10, and taſte of the Peaceable fruit of Righteouſneſs, *v.* 11; in which reſpects, ſuch Diſpenſations ought not to be Deſpiſed, *v.* 5. And himſelf did Glory in the Croſs, becauſe he and the World were thereby crucified each to other, *Gal.* 6. 14; and becauſe his Tribulation did work Patience, *Rom.* 5. 3, Comfort, 2 *Cor.* 1. 5, and at the laſt, *a far more Exceeding and Eternal weight of Glory*, 2 Cor. 4. 16, 17.

A gracious heart Knoweth, that all his Afflictions ſhall work together for his Good, *Rom.* 8. 28. His Sufferings for Chriſt's ſake, will but make him like unto Chriſt, *Rom.* 8. 29; and Endear Chriſt ſo much the more unto him, *Pſal.* 119. 23, 24; and Advantage his Cauſe, *Revel.* 12. 11; and Multiply his ſpiritual Incomes, both

as

as to Light, *Rev.* 1. 9, 10, and Comfort, *Rom.* 5. 3, 5; and *adde* to his good *Account*, Matt. 19. 29; and take his Heart off the World, 1 *Cor.* 15. 31; and Heighten others Courage, *Phil.* 1. 14; and Haſten his own Deliverance, 1 *Cor.* 10. 13, or Strength to Bear, 2 *Cor.* 12. 10; and make him at the Preſent Glorious, 1 *Pet.* 4. 14. His Sufferings of a Private nature, are Preventive of future Judgements, 1 *Cor.* 11. 32; and Intereſt him the more in others Prayers, *Pſ.* 20. 1, 2; and ſtirre up Chriſt's Pity, *Pſal.* 103. 13; and Broach the more Promiſes, *Pſal.* 18. 27. and are an Evidence of Sonſhip, *Heb.* 12. 6; and give him to *ſee* himſelf, *Job* 36. 9; and make his Heart more Conſiderate, *Eccl.* 7. 14; and diſcover more of Gods Tenderneſs, *Pſa.* 118. 18, & 31, 7; and ſtirres up a Spirit of Prayer, *Iſa.* 26. 16; and Open the Ear to Diſcipline, *Job* 36. 10; and make the more deeply Humble, *Lam.* 3. 19, 20, 30; and the more Thankful for the leaſt Mercy, *Job* 10. 20; and the better able to Pity others, 2 *Cor.* 1. 4.

5. *David* teſtifieth concerning the Danger of *Proſperity*. Worldly men are apt to be Praiſed by others in a Flattering way, when they doe well unto themſelves, *pſa.* 49. 18; and to be Bleſſed by them, though they be never ſo Covetous and Abhorred of the Lord, *pſa.* 10. 3. He alſo telleth us, that Rich men are apt to ſay in their heart, that they ſhall not be Moved, nor ever be in Adverſity, *pſa.* 10. 6; calling their Lands by their own Names, becauſe their Inward thought is, that their Houſes ſhall continue for ever, *pſa.* 49. 11; and in which reſpect they Bleſs them-

themſelves much, whileſt they are Alive, *v.* 18; And becauſe ſuch are not Plagued like others, *pſ.* 73. 5, therefore Pride compaſſeth them about as a Chain, *v.* 6; their Mouth is full of Curſing, *pſ.* 10. 7, and is ſet againſt both Earth and Heaven, *pſal.* 73. 9.

Thus alſo *Paul* teſtifieth, that ſuch are Baſtards and not Sons, who are without Chaſtiſement, *Heb.* 12. 8: and that not many Noble are Called, 1 *Cor.* 1. 26: and that the God of this *world* doth Blind men's Eyes, 2 *Cor.* 4. 4: and that Rich men are apt to be High-minded, 1 *Tim.* 6. 17, and to fall into many fooliſh and hurtfull Luſts which Drown men in Deſtruction and Perdition, *v.* 9.

A gracious heart knoweth, that Riches are oft kept for the Owners Hurt, *Eccl.* 5. 13, both as to his Body, *ver.* 12, and Soul, *Matt.* 13. 22; which teacheth him not Covetouſly to affect them, nor Murmuringly to bear their want, nor upon that account to Envy others.

6. *David* teſtifieth concerning the proper Nature of *Sin*, as it is in it ſelf conſidered, or as it is ſevered from its ſad Effects. And ſo he calleth it *Fooliſhneſs*, Pſa. 38. 5; *Brutiſhneſs*, Pſ. 94. 8; *Pollution*, Pſal. 51. 2, 7; and one of the ſaddeſt Judgements, when *Satan* is permitted to ſtand at a man's *right hand*, Pſal. 109. 6. And in relation to Covetouſneſs in particular, he calleth that *Folly*, which Worldly men count the *wiſeſt way* that is, *Pſal.* 49. 13.

Thus alſo *Paul* calleth Sin, a Corrupt Old Man, *Eph.* 4. 22; a burthenſome Body of Death, *Rom.* 7. 24; that which is the juſt Matter of Shame,

Shame, *Rom.* 6. 21; and is the *worse* for being contradicted, *Rom.* 7. 8, by which it appeareth to be Sin, *ver.* 13, which is there hinted to be a Name full bad enough, without any other Addition. And in relation to *Apoſtaſie* in particular, he calleth it, a being *Bewitched*, Gal. 3. 1. *Infectious Leaven*, Gal. 5. 9, and a *Root of Bitterneſs* whereby many are troubled and Defiled, *Heb.* 12. 15.

The Sinner doth moſt abundantly experience the Effects of Sin, but a Gracious heart is beſt acquainted with its Proper Nature. And therefore he would not willingly commit it, although there were no Hell to puniſh it. Good *Agur* would not Steal, not leſt he ſhould be Hanged, or be put upon a Four-fold Reſtitution, but *leſt he ſhould take the Name of his God in vain*, Prov. 30. 9. *How ſhall I doe this great wickedneſs and ſin?* ſaith good *Joſeph*, Gen. 39. 9, although he never ſhould have Suffered for that Act, which yet among the *Egyptians* was puniſhed with being beaten almoſt to Death, as *Diodorus Siculus* doth affirm.

7. *David* teſtifieth concerning the Deſireableneſs of *Naked Duty*, without reſpect had to its *Reward*. And ſo he telleth us, that the Delight which he had in God's Law, was one of his Preſervatives from *periſhing* in the time of his Affliction, *Pſa.* 119. 92; and that there is a *great Reward* (not onely *By*, but alſo) *In* the very Act of *Keeping God's Commands*, Pſal. 19. 11.

So alſo *Paul* teſtifieth concerning *Duty*, not onely that it hath all manner of Promiſes annexed to it, 1 *Tim.* 4. 8; but alſo hinteth, that he did

account himſelf ſufficiently Rewarded, if he did but Becomingly accompliſh that work which he had in hand, 1 *Cor.* 9. 18.

A meer Heathen may ſee into the Native beauty of Moral Vertue, but a man after God's own Heart can ſay the ſame concerning God's Poſitive and Evangelical Appointments. He ſeeketh not his Own, but the things of Jeſus Chriſt, which things he Naturally careth for, and ſerveth Chriſt as a Son doth his Father, *Phil.* 2. 20, 21, 22. He counteth Duty Amiable when ſtripped of it's outward Dreſs, and he would be Obedient, although he ſhould have nothing but his Labour for his Pains. To doe the Will of God is his Meat and Drink, which an Hungry or Thirſty man doth not need being Hired unto. To walk cloſely with God, is both his Work and Recreation; and he *Singeth* in the very Wayes of God, *Pſal.* 138. 5, being wayes of *pleaſantneſs*, *Prov.* 3. 17, as well as in the Height of *Sion*, where there is Wheat and Wine and Oyl, *Jer.* 31. 12.

8. *David* teſtifieth concerning the Nature of God's *Written Word* or *Law*; which he deſcribeth both by its Properties and Operations. As to its Properties, he telleth us, that this Law of God is True, *pſa.* 19. 9, and Right, *v.* 8; 'tis Pure, *v.* 8, and Clean, *v.* 9; 'tis Sure, *v.* 7, or that which ſhall Endure for ever, *v.* 9; 'tis Perfect, *v.* 7; 'tis altogether Righteous, *v.* 9; 'tis more Deſireable than the fineſt Gold, *v.* 10; and it is Heart-rejoycing, *v.* 8, being ſweeter than the Honey and the Honey-comb, *v.* 10. The Doctrine contained in the Scripture, is True and Right, *viz.* the very Word of God, 1 *Theſſ.* 2. 13.

2. 13: And it is *pure* or *clean*, viz. free from any *polluting* or Humane intermixture, being like unto Silver Seven times *purified*, *Pſa.* 12. 6: And it is Sure both as to its *Threats* and *Promiſes*, and every thing contained therein, the leaſt jot or tittle whereof ſhall not paſs away, till all be fulfilled, *Matt.* 5. 18: And it is *perfect*, able to furniſh a man Throughly unto *All* good works, 2 *Tim.* 3. 16, 17; which alſo was a *perfect* Rule of Old, in relation to every ordinary Duty that was then required, *Iſa.* 8. 20. And it is altogether Righteous, requiring nothing but what is very Juſt, in *David*'s judgement: And it is more *precious* than Gold, becauſe it holdeth forth the Beſt and moſt Durable Riches, *Prov.* 8. 18: And it is ſweeter than the ſweeteſt Honey unto a ſpiritual Palate, yea in relation to thoſe things contained in it, which make the Belly *bitter*, Rev. 10. 10. Theſe are the *Properties* of God's Word or Law. And as to its *Operations*, he telleth us, that it was a *Lamp* unto his feet, *pſa.* 119. 105, and that its very Entrance giveth Light, *v.* 130: It alſo was that by which he had kept himſelf from the *paths* of the Deſtroyer, *Pſal.* 17. 4: It alſo had a Soul-comforting Influence upon him, when in Affliction, *pſal.* 119. 92: And in relation to Sinners, this Law of God is a Soul-converting Means, *pſa.* 19. 7; able to Cleanſe a Young Man's way, which uſeth to be moſt foul, *pſa.* 119. 9; making *Wiſe* the *Simple*, *Pſal.* 19. 7, and giving Warning unto all, *v.* 11. which the Beſt of God's Servants ſtand in need of; as is there intimated.

So alſo *Paul* teſtifieth, that the *Law* is *holy*,

juſt, and *good*, Rom. 7. 12; and that the Scriptures are the *wholſome words* of Chriſt, 1 *Tim.* 6. 3, given by Inſpiration of God, and profitable for Doctrine, Reproof, Correction and Inſtruction in Righteouſneſs, 2 *Tim.* 3. 16, able to make a man perfect, *v.* 17, and *wiſe* unto Salvation, *v.* 15; which therefore ſhould be Attended unto in way of Reading, 1 *Tim.* 4. 13, and *meditated* upon in a way of being *wholly* given up unto them, *v.* 15; by which he would have thoſe to be Tried, who do pretend unto the Spirit, 2 *Theſſ.* 2. 2; and thoſe to be *withdrawn* from, 1 *Tim.* 6. 5, who teach otherwiſe and conſent not hereunto, *v.* 3, and that this Commandment be kept untill the *appearing* of Jeſus Chriſt, *v.* 14.

A man after Gods own heart is no Anti-Scripturiſt: nor dare he deny, that the Scriptures are a *ſufficient* and *abiding Rule* for all ſorts of Perſons: nor will he quarrel with their being called *the Word of God:* nor doth he queſtion their Righteouſneſs, Purity and Worth, but preferreth his acquaintance with them before any other kind of Study or Employment whatſoever.

9. *David* teſtifieth concerning the *Terribleneſs* of God's *Voice*, which he ſaith is Thundering upon the Waters, *Pſa.* 29. 3; and very *powerfull* or full of Majeſty, *v.* 4; dividing the flames of fire, *v.* 7; ſhaking the Wilderneſs of *Kadeſh*, *v.* 8; diſcovering the Forreſts, *v.* 9; breaking the Cedars of *Lebanon*, v. 5; making the greateſt Mountains to skip like young Unicorns, *v.* 6, and the Hindes to calve, *v.* 9. By which *Voice of the Lord* here, *David* might primarily

marily intend, that terrible Tempeſt of Thunder, which is elſewhere called the *Noyſe of his Voice*, Job 37. 2, and which is oft-times accompanyed with thoſe forementioned Effects, in the Letter: But yet he ſeemeth Ultimately to drive at ſomething of a Myſtical and Spiritual Nature, *viz.* the Word *powerfully preached*, much like unto that of Thunder in its Operations; and this appeareth to be his principal aim, by mentioning the Temple, immediately before, *v.* 2, and immediately after, *v.* 9; the Coherence between which, Expoſitors are very much puzzled in making out, which may be eaſily apprehended, if the Thunder be here taken for a Type or Emblem of Gods Voice in that Temple, which was a clear Type of Goſpel Saints and Churches, 1 *Cor.* 3. 17. And if we take this to be *David*'s chief meaning, we then have hence hinted to us, that the Word of God Duely preached by his faithful Servants, and accompanyed with his Bleſſing, is very *powerfull*, and full of Majeſty, as being God's Voice in Man, *Matt.* 10. 20: which *thundereth* upon the Waters, or People, whereof the Waters are a Type, *Rev.* 17. 15; witneſs that Roaring that *Peter*'s Voice made among thoſe three thouſand *Jews*, *Act.* 2. 37; who were there made to call thoſe *Brethren*, whom a little before they had Mocked, *v.* 13: This Voice of God in his People, Divideth or ſendeth out the flames of Fire; flaſhing in the faces of Many Sinners at once, like Lightning, with much Terrour and Demonſtration, 1 *Cor.* 14. 24, 25: This Voice can Myſtically ſhake the Wilderneſs of *Kadeſh*; which being a *wild* and

and *barren* place, may fitly typifie men of a more Barbarous and Heatheniſh diſpoſition, among whom yet *Paul* preached with great Succeſs, *Gal.* 1. 16, 17, *Act.* 15. 3: This Voice Diſcovereth the Forreſts, by breaking down thoſe thick Boughs and Leaves, that ſometimes were an Hiding and Darkning to them; witneſs thoſe ſtrange Diſcoveries that Sinners meet with, both as to their former Secret Luſts, and falſe Diſguiſes: This Voice can break the Cedars of *Lebanon*, or the Greateſt of men, whom the Cedar typified, *Ezek.* 17. 3. 12; witneſs, when *Felix* Trembled upon the Bench, whileſt *Paul* a Priſoner ſtood preaching at the Barre, *Act.* 24. 25: This Voice can remove the greateſt Mountains or Foundations of thoſe Myſtical Trees; by Pulling down the ſtrongeſt Holds of their former Prejudices and contrary Principles, 2 *Cor.* 10. 4, witneſs the Converſion of thoſe ſtout and zealous *Jews*, *Act.* 21. 20, who were more Hard to work upon than Publicans or Harlots, *Matt.* 21. 31: And this Voice of the Lord can make the Hindes to calve, who are Fearful creatures, *Cant.* 2. 7, and ſuch as Bring forth their Young with much Pain and Sorrow, *Job* 39. 1, 2, 3; which Hindes are therefore fit Types of Timerous Profeſſors, who Bring forth ſome kind of Duty with much Difficulty, whom yet the Lord can marvellouſly Overpower in ſuch a caſe, as he did that fearful Prophet, *Jer.* 1. 6, 7, 17, and as he did thoſe *Jews* to re-aſſume their Work, before the Prohibition was recalled, *Ezr.* 5. 1, 2.

This ſeemeth to be the Spiritual import of that Voice

Voice of God, which *David* doth thus Teſtifie concerning: Which *preaching* is very fitly reſembled by *Thunder*, ſince it is ſomething of an Earthy nature Sublimated, 2 *Cor.* 4. 7, which being Agitated, or Concocted by Heavenly influences, is Mighty through God, 2 *Cor.* 10. 4, flaſhing like fire, *Jer.* 23. 29, and making all Earthly things to *ſhake*, Iſa. 66. 2; and in which reſpect *powerful* Preachers are called *Sons of Thunder*, Mark 3. 17; whoſe marvellous Operations are moſt frequent in Barren Wilderneſſes, or among the *poorer* ſort, *Matt.* 11. 5; and which uſually falleth with greateſt Power, (as Lightning and Thunder doth) upon the ſturdieſt Oaks, or moſt ſtout and Refractory Sinners, *Act.* 9. 1, 2, 3, 4.

And thus alſo *Paul* teſtifieth concerning this *fooliſhneſs* of *preaching*, that it is the *power* of *God*, 1 Cor. 1. 18, and the Voice of Chriſt himſelf, *Eph.* 2. 17, or the Word of God, 1 *Theſſ.* 2. 13, which is *quick and powerfull, and ſharper than any two-edged Sword, piercing even to the Dividing aſunder of Soul and Spirit*, Heb. 4. 12, or unto the Diſtinguiſhing of Spiritual Actions and Perſons, from ſuch as are meerly Natural, 1 *Cor.* 2. 14, 15, which are onely made up of the firſt *Adam*'s Perfections, heightned or improved by Scripture-light and common Gifts. And he calleth them *Carnal*, 1 Cor. 3. 3, who were for Chriſt, or for Immediate Teachings, 1 *Cor.* 1. 12, in a way of Deſpiſing himſelf and others, who Laboured together with God in his Spiritual Husbandry, 1 *Cor.* 3. 9.

A gracious Heart will not *deſpiſe* Propheſying,

1 *Theſſ.*

1 *Theſſ.* 5. 20, which worketh *effectually* in ſuch as do Believe, 1 *Theſſ.* 2. 13; although he will not Hear a Strangers Voice, *Joh.* 10. 5, becauſe he is not Sent of God, nor hath any Promiſe of Speaking unto another's Spiritual advantage, *Jer.* 23. 21, 22.

10. *David* teſtifieth concerning a *viſible* and *future Glorious State* of things on Earth; which was ſhadowed out by his Own (and *Solomon*'s) Diſpenſation, as is evident from it's being called by *David*'s Name, *Ezek.* 34. 23. The Perfection of which Miniſtration is reſerved untill Chriſts Perſonal Appearing, *Rev.* 22. 16: but will be in its Meaſure, together with the *Jews* Converſion, *Hoſ.* 3. 5, whom the Lord will Provoke, *Rom.* 10. 19, by intereſting us *Gentiles* firſt, in all their Promiſes, *Rom.* 11, 31. Which glorious Diſpenſation in theſe Latter dayes ſhall firſt Begin, as *David*'s alſo did, together with the Death of *Saul*, who was a clear type of *Daniel*'s Gentile-little Horn, or the Laſt ſettled ſupport of the fourth Monarchy. And then will theſe Earthly Gods die like Men, *Pſal.* 82. 6, 7, *viz.* in a Political and not Perſonal ſence onely, or elſe it would not have been ſo much to be obſerved. And their Removal will be by God himſelf, who putteth down one, and ſetteth up another, *pſal.* 75. 7; who then will Command his Peoples Strength, *Pſalm* 68. 28, for the Lord hath ſaid, that He will bring them *again* from *Baſhan*, and from the Depths of the Sea, *v.* 22, whoſe Goings will then be ſeen, as he is both God and King, *v.* 24; which as his People will then give him the ſole Glory of, *pſa.* 98. 1,

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ſo may it Reſtrain their Adverſaries from ſpeaking with a ſtiff Neck, becauſe God is Judge, *pſa.* 75. 4, 5, 6, 7. But this Miniſtration of his will be uſhered in by a ſad Diſſolved State of things, *pſa.* 75. 3; when all the Foundations of the Earth will be out of courſe, *pſ.* 82. 5, by reaſon of unjuſt Judging, *v.* 2, and what then can the Righteous doe, *pſ.* 11. 3, but only *ſuffer*? whoſe Danger will be ſo great, as that in their Salvation it will then appear, the Iſſues from Death belong to God, *pſa.* 68. 20; the Near approaching of whoſe Name, will be Declared by his *wondrous works*, Pſal. 75. 1. Which Coming of his will be with Clouds and Darkneſs, and yet with Righteouſneſs and Judgement, *pſa.* 97. 2. And that work will Gradually be advanced, being at the firſt but as a little Spring or Fountain, from whence yet the Lord is to be Bleſſed, *pſa.* 68. 26; and Beginning with little *Benjamin* and *Judah*, (as *David*'s Kingdom did) but ending with *Zebulun* and *Naphtali*, which were the Furtheſt Tribes, to ſignifie that all God's *Iſrael* ſhall at laſt come in, *v.* 27; and though the Singers (or ſuch Profeſſors as have onely good Voices, or ſuch who at the Beſt, do but excell in what is more Natural and Ancient, as Singing then was, theſe men) ſhall go Before; yet the Players upon Inſtruments (or ſuch as are good at Hand-work, and Practice; or ſuch who alſo do excell, in what is of a more Inſtituted nature, and of a Later date, as Muſical Inſtruments were, being firſt brought in by *David*, who was a type of Chriſt; theſe men) ſhall follow after, among whom ſhall be the Damſels with their Timbrels, or Deſpicable,

but yet very Choiſe and Precious Practical Profeſſors, *v.* 25. But after that the Lord hath been favourable to his Land, in bringing back the Captivity of *Jacob*, *Pſa.* 85. 1, his People ſhall meet with an angry Check in their own Land, *v.* 4, 5; and ſhall then be in danger of being utterly cut off, *pſa.* 83. 4; but the Lord will Revive them, *pſa.* 85. 6, and ſpeak Peace unto them, *v.* 8, in a way of free Mercy, *v.* 10, which intimateth that they had Deſerved that Check, but not this Deliverance. And then ſhall this work go on apace; which will be Terrible unto the Wicked, for a Fire will goe before him, and burn up his Enemies round about: his Lightnings ſhall enlighten the World, the Earth ſhall See and Tremble, and the Hills ſhall melt like Waxe at his Preſence who is the Lord of the whole Earth, *Pſa.* 97. 3, 4, 5: who will then wound the Head of his Enemies, and the Hairy Scalp of ſuch a one as goeth on ſtill in his Treſpaſſes, *pſa.* 68. 21, that his Peoples foot may be dipt in their Enemies Blood, *v.* 23; for in the hand of the Lord there is a Cup, the Dregs whereof the wicked of the Earth ſhall then wring out and drink, *Pſa.* 75. 8; whom he will ſpeak unto in his Wrath, and vex in his ſore Diſpleaſure, *Pſa.* 2. 5; making them like a Wheel, *pſa.* 83. 13, and Perſecuting them with his Tempeſt, *v.* 15, and doing unto them as to the *Midianites*, *v.* 9, becauſe they ſaid, *Let us take to our ſelves the Houſes of God in poſſeſſion*, v. 12. But yet this Diſpenſation will be very Comforting unto the Saints, who then ſhall flouriſh, *pſa.* 72. 7, and whoſe Horn ſhall then be Exalted, *pſa.* 75. 10;

10; and who ſhall then Rejoyce becauſe of Gods Judgements upon others, *pſa.* 97. 8: for all the Horns of the Wicked ſhall be then cut off, *pſa.* 75. 10; and the Faces of ſome ſhall be fill'd with Shame, that ſo others may *ſeek* God's Name, and Know, that he whoſe Name is *Jehovah*, is the moſt High over all the Earth, *pſa.* 83. 16. 18; and then ſhall Kings bring Preſents unto God, becauſe of his Temple at *Jeruſalem*, *Pſa.* 68. 29; Princes ſhall then come out of *perſecuting Egypt*, and *Ethiopia* (or ſuch who cannot Change their Spiritual Blackneſs) ſhall ſoon ſtretch out her hands to God, *v.* 31; when the Lord ſhall ſcatter the *people* that Delight in War, and ſhall Rebuke the company of Spear-men, the Multitude of the Bulls, with the Calves of the People (or Oppreſſors both Old and Young) till every one ſubmit himſelf with pieces of Silver, *v.* 30. Nay and indeed, this Diſpenſation will be Acceptable to all ſorts of Perſons, eſcaping thoſe Judgments before mentioned; and therefore the Heavens and Earth and Sea and Field and Trees are all bid to Rejoyce at ſuch a time, *pſa.* 96. 11, 12, 13; Prayer alſo ſhall then be made for Chriſt continually, and daily ſhall he be praiſed. *pſal.* 72. 15. And not without cauſe, ſince this Diſpenſation will be full of Righteouſneſs and *peace*: when *David* ſhall receive the Congregation, he then will Judge uprightly, *pſa.* 75. 2; for the Kings Strength loveth Judgement, *pſa.* 99. 4; which the *poor* ſhall then ſhare in, *pſa.* 72. 2, the *poor* of the people, and the *children* of the *Needy*, *v.* 4, whom he will then *ſpare* and *ſave*, v. 13, Redeeming their Soul from Deceit, and *precious*

ſhall their Blood be in his ſight, *v.* 14; for he ſhall Deliver the Needy when he crieth, the *poor* alſo and him that hath no Helper, *v.* 12. And then, the Mountains ſhall bring *peace* to the *people*, and the little Hills by Righteouſneſs, *pſ.* 72. 3; and Abundance of *peace* will accompany the Flouriſhing of Righteous men, *v.* 7; there ſhall be an Handfull of Corn upon the top of the Mountains, whoſe Fruit ſhall ſhake like *Lebanon*, *v.* 16: for then ſhall the Earth yield her Increaſe, and God even our own God ſhall Bleſs us, *pſa.* 67. 6. And though Chriſt's Temporal Kingdom will have but a ſmall Beginning, yet ſhall it be Enlarged from Sea to Sea, and from the River unto the Ends of the Earth, *pſa.* 72. 8; they that dwell in the Wilderneſs ſhall Bow before him, *v.* 9; the Kings of *Tarſhiſh* (famous for Shipping, *Iſa.* 23. 1, and originally deſcending from *Japheth*, *Gen.* 10. 4.) and of the Iſles ſhall bring Preſents; the Kings of *Sheba* and *Seba* (deſcending from *Ham*, *Gen.* 10. 6, 7.) ſhall offer Gifts; which *Ham* and *Japheth*, were Two of thoſe three, from whom this Preſent world was firſt repleniſhed, ſo that their being now ſubjected unto *Shem*, of whom God's *Iſrael* came, doth intimate the large Extent of *Shem*'s Dominion; yea *all* Kings ſhall fall down before him. all Nations ſhall ſerve him, *pſa.* 72. 10, 11; for he ſhall inherit all Nations, *pſa.* 82. 8; by virtue of the Fathers Gift, *pſa.* 2. 8. And this Name of his ſhall Endure for Ever, *pſa.* 72. 17, ſo long as the Moon endureth, *v.* 7, and ſhall be continued as long as the Sun, *v.* 17, throughout all Generations, *v.* 5. The top-ſtone of which glo-

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rious State will be, that outward Bleſſings will be accompanyed with holy Fear, *pſa.* 67. 7, or that Righteouſneſs and Peace ſhall then Kiſs each other, *pſa.* 85. 10, which Righteouſneſs ſhall ſet us in the way of Gods Steps, *v.* 13; and the ſpeaking of which Peace is accompanyed with an Exhortation to Gods People, not to turn again to Folly, *v.* 8, that ſo Glory may dwell in our Land, *v.* 9.

This *Reſtitution of all things*, is that which the Lord hath ſpoken by the mouth of all his holy Prophets ſince the World began, *Act.* 3. 21; and among the reſt, by this Prophet *David*, who was a man after Gods own heart; and therefore to be of this Principle or Opinion, can be no juſt matter of Diſlike to any; nay it is well, if the Scornfull Oppoſers of that Principle, can tell how to make it out, that themſelves are of *David*'s Spirit.

And thus alſo *Paul* teſtifieth, that there is an Habitable Earth, or World to come, which ſhall be put in Subjection to the Son of Man, *Heb.* 2. 5, and which he proveth, *v.* 6, from *David*'s Teſtimony, *pſal.* 8. 4. Which Habitable Earth (whereof *Paul* might be ſaid to ſpeak, *Heb.* 2. 5, becauſe he Meant it there, and had but Newly mentioned it Before, *Heb.* 1. 6, as into [*Which*] God ſhall bring in [*Again*] the firſt Begotten, for ſo the Greek there ſhould be rendred; I ſay this Earth) is no way ſuitable unto a meer Spiritual ſtate of things, which uſeth rather to be ſhadowed out by Heaven, as *Heb.* 12. 26. Nor could the Diſpenſation of the Goſpel (in that meer Spiritual ſence) be called [*now*] the

the World [*to come*] since [*that*] was come Already, *Heb.* 12. 18, 22; else needed not *Paul* have been so fearful, as to the *present* unbelieving *Jews* Eternal State, *Ro.* 10. 1, 2, 3, or that of Judaizing Gentiles, *Gal.* 5. 2. 4. Unless Christ's Kingdom in the General (as it is Spiritual and Temporal too) be meant (here) by this World to Come: and so indeed, that Comprehensive Kingly Dispensation might be called, (as here it is) *The World to come*, because it was so called by the *Jews* of Old, who yet did Mainly look for a Temporal Kingdom; and in that Comprehensive sence, *Paul* might here say, [*Whereof we speak*] because Christ's Ministration (in competition with that of *Moses*) was the Chief Subject of this Epistle; which yet includeth his Temporal Kingdom also, as that which in Propriety of Speech (as well as in relation to the *Jews* Opinion) doth fitliest Answer to this Habitable Earth, or World to Come. Nor could *Paul* else have said, as *Heb.* 2. 8, [*but now we See not Yet All things put under him*, referring Principally unto Christ] since he had made an Open Shew (upon the Cross) of his Abolishing the Law of *Moses*, Col. 2. 14, 15. Yea Christ (when he Ascended) did Really (Then) Receive a Kingdom, which yet was not Immediately to Appear, (and which must therefore needs be more than Spiritual) *Luke* 19. 11, 12: in which regard, *Paul* [now] might see him Crowned, *Heb.* 2. 9, (with a Spiritual Eye; and Other wayes, as to his Spiritual Kingdom,) though Now he *Saw not Yet All things put under him*, v. 8, or with an Eye of Sense, nor shall any other

other *ſee* that *fully*, untill Chriſt's next *Appearing*, 2 *Tim.* 4. 1; though *Heb.* 1. 6, may poſſibly referre unto a Time on this ſide *that*. Which [*Putting of all things in Subjection under him*] had been aſſerted before, concerning Man Indefinitely, *Heb.* 2. 6, 7, 8; as being ſome way Applicable unto *Adam* Standing, and *David* after his Anoynting, and Every true Believer, yea All Mankind in General: and therefore Jeſus (in Particular) is fitly mentioned Afterwards, *v.* 9, though He was *principally* all along intended; eſpecially ſince the Viſibility of Jeſus his being Crowned [*then*] was meerly in a Spiritual ſence, and to be ſeen with a more ſpiritual Eye. This cleareth up the Meaning of that [*Habitable Earth*, or *World to Come*] in *Paul*'s ſence there. Who further hinteth, that the *earneſt Expectation of the Creature*, waiteth for that Diſpenſation, *Rom.* 8. 19, becauſe it ſhall then be Delivered from its Bondage, *v.* 21, under which it now Groaneth, *v.* 22. At which time the Saints ſhall Judge the World, 1 *Cor.* 6. 2; and when Chriſt ſhall Come, 1 *Cor.* 15. 23, he muſt Reign, till he hath put all Enemies under his feet, *v.* 25, *viz.* all VVorldly Rule, Authority, Power, *v.* 24, and Death it ſelf at laſt, *v.* 26; and then cometh the End, when he ſhall have Delivered up the Kingdom to God the Father, *v.* 24, under whom the Son will then Reign, *v.* 27; and when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him, who put all things under him, that God may be *All in All*, v. 28. VVhich Teſtimony of his, is expreſly ſeconded by *John* and *Peter*, *Act.* 3. 1. 12.

1.21. *Rev.* 20.4. 2 *Pet.* 3.13; and ſeemeth to be Hinted by *James*, when he ſpeaketh of the Lords Coming, *Jam.* 5.7, as *Peter* interpreteth it, 2 *Pet.* 3. 12, with reference unto a time of General Reſtitution, *Act.* 3.21, which therefore muſt needs be upon Earth, and on this ſide a General Deſtruction: which Jude alſo intimateth, when he mentioneth the Lord's Coming with ten thouſands of his Saints, *Jude* 14, referring unto *Dan.* 7. 10, where this Doctrine of the Fifth Kingdom upon Earth, is undenyably handled.

11. *David* teſtifieth concerning the *Reſurrection of the Body*: whoſe lying in the Grave, is ſet forth by *Sleeping*, Pſa. 13.3; but yet even there, he ſaith, that his very fleſh ſhould Reſt in Hope, *Pſa.* 16.9, becauſe the Lord would not leave him in that Hell, nor ſuffer him to ſee Everlaſting corruption, *v.* 10; and upon his Awaking out of that Sleep, he humbly expected to be ſatisfied with God's Likeneſs, *Pſa.* 17. 15, in whoſe *preſence* is *fulneſs of Joy*, and at whoſe *Right hand* there are *pleaſures for Evermore*, Pſal. 16. 11.

So alſo *Paul* proveth this Literal and Proper Reſurrection of the Body, *partly*, becauſe elſe the Saints would be of all men moſt Miſerable, 1 *Cor.* 15. 18, 19; and *partly*, from the Reſurrection of Chriſt himſelf, *v.* 12, as a Firſt-fruits, *v.* 20, and Procuring Cauſe thereof to others, *v.* 21, 22; who if he be not Riſen, then are the Apoſtles falſe witneſſes, *v.* 15, and the Believers Faith is vain, *v.* 14; and if there be no Reſurrection of the Dead, then is not Chriſt Riſen,

v. 13;

v. 13; but now is *Christ risen from the Dead*, and *become the First-fruits of them that slept*, v. 20; the Manner of which Resurrection he cleareth up, from *v.* 35, to *v.* 55; which will be by a foregoing Death, *v.* 36; or Change, *v.* 51; in the Twinckling of an Eye, *v.* 52; unto a state of Immortality, *v.* 54, of Power, *v.* 43; of Spirituality, *v.* 44; and of Glory, *v.* 43; though yet with some Gradual Difference, *v.* 41, in a way of Congruity with the present Differing state of things in that respect, *v.* 38, 39, 40. 42. And he doth elsewhere conclude, that God hath both Raised up the Lord, and will also Raise up us by his *power*, 1 *Cor.* 6. 14; *If the Spirit of him that raised up Jesus from the Dead dwell in us*, Rom. 8. 11; which was not onely his bare Opinion, but the matter of his Knowledge, 2 *Cor.* 4. 14; wherewith he would have Believers to Comfort one another, 1 *Thess.* 4. 18, and not to Mourn for their Dead Brethren, as others which have no Hope, *v.* 13, 14. This Doctrine he preached, *Act.* 17. 32, at *Athens*, v. 22, although some Mocked at it, *v.* 32; wherein he agreed with the *Pharisees*, *Act.* 23. 6, and the Generality of his Persecutors, *Act.* 24. 15.

A man after Gods own Heart, will neither (with the *Sadduces*) absolutely Deny the Resurrection, *Act.* 23. 8; nor yet (with some others) subtilly Undermine it, by interpreting it in a meer Spiritual sence, as they did, who said it was already *past*, 2 *Tim.* 2. 18, supposing it meerly to consist, in that Spiritual Renovation of Things and Persons, which began with the Dispensation of the Gospel; whose word did eat as doth a

Canker or Gangrene, *v.* 17, tending to Overthrow the Faith of some, *v.* 18, and who did thereby shrewdly evidence, that they did not belong to God, *v.* 19.

12. *David* testifieth concerning the *Last Day of Judgement*; affirming that the Lord shall Judge the People, *psa.* 7. 8; and the World in Righteousness, *psa.* 9. 8: at which time, the Ungodly shall not be able to *stand* in the Congregation of the Righteous, *ps.* 1. 5; and in relation whereunto, he desireth that God would not enter into Judgement with him, *viz.* out of Christ, or as he was in Himself considered, *Psalm* 143. 2.

So also *Paul* testifieth, that God hath appointed a Day, wherein he will Judge the World in Righteousness by Jesus Christ, whose Resurrection did Assure it, *Act.* 17 31. Which Doctrine of *Eternal Judgement*, Heb. 6. 2, he reckoneth up among those Truths that were first preached, and which he therefore calleth Principles, *v.* 1, or the Word of the Beginning of Christ, as it should be rendred. Before which Judgement-seat, all must Appear, 2 *Cor.* 5. 10; and every man's Work will then be Tried, 1 *Cor.* 3. 13; which should Prevent our being Censorious of others, *Rom.* 14. 10, 12, or setting too much by either our Own or Anothers Good or Ill opinion of us, 1 *Cor.* 4. 3, 4, 5. Which Judgement will follow Death, *Heb.* 9. 27; and will Discover those Secret sins and Good Works, which till then will not be Manifest, 1 *Tim.* 5. 24, 25. And therefore the Saints are now chastened by the Lord, that so they might not then

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be condemned with the World, 1 *Cor.* 11.32. But he telleth us, that this will be a Terrible Diſpenſation unto Sinners, the mentioning whereof made *Felix* Tremble, *Act.* 24 25; and not without cauſe, ſince there will then be no more Sacrifice for ſins, *Heb.* 10.26 but a fearfull looking for of Judgement and fiery Indignation, *v.* 27, from him whoſe Vengeance is, and he will Recompenſe, *v.* 30; whoſe Judgement will then be according to the Truth, *Rom.* 2.2, and *Paul*'s Goſpel, *v.* 16; which ſhall not be eſcaped, *v.* 3, by thoſe who deſpiſe God's Goodneſs, *v.* 4, and after their Hardneſs and Impenitent Heart, treaſure up to themſelves Wrath againſt that Day, *v.* 5. At which time the Lord will take Vengeance on ſuch as Know him not, and Obey not the Goſpel of Jeſus Chriſt, 2 *Theſſ.* 1.8, 9; and will Righteouſly recompenſe Tribulation to them that now Trouble his People, *v.* 6, and Reſt to them that are *troubled*, v 7, whoſe preſent Perſecutions, *v.* 4, are a manifeſt Token of this Righteous Judgement of God to come, *v.* 5.

And theſe are the *principal* of thoſe Things (in a way of Diſtinction from *Perſons*) which *David* witneſſeth unto; and whereby he did Outwardly evidence in part, his being a Man after Gods own heart. From all which, we may ſafely conclude, that a man after Gods own Heart, is *partly* to be known by his being competently acquainted with, The *Creatures Vanity*, The *Soul's Worth*, The *Comelineſs* of true *Chriſtian Love*, The *Uſefulneſs* of *Afflictions*, The *danger* of *Proſperity*, The proper *Nature* of *Sin*, The *Deſireableneſs* of *Duty*, The Nature of *God*'s *Law*,

The Majesty of his *Voice*, The *Glory* that is to be *Revealed*, The *Resurrection* of the *Body*, and The *last Day* of *Judgement*.

But then *Secondly*, *David* witnesseth concerning several sorts of *Persons*. As for Example:

1. *David* witnesseth concerning *Himself*, both as to what he was by *Grace* and *Nature*. He doth confess, that he was by Nature sinfull, both in regard of Original Sin, wherein he was Conceived and Shapen, *Psa.* 51. 5; and in regard of Actual Sin, which he acknowledgeth, both as to the Heinousness thereof, *psa.* 51. 14, together with the Title of that Psalm; and as to the Numerousness thereof, which were More than the Hairs of his head, *psa.* 40. 12, or than he was able to Understand, *psa.* 19. 12. But yet through Free-grace, he was able to say. that he was Holy, *psa.* 86. 2; the *Servant* of God, *psa.* 116. 16; and his *Holy One*, Psa. 16. 10: which he doth more at large Exemplifie, *psa.* 26. 4, 5, and elsewhere; and *particularly*, in relation to his Innocency towards *Saul*, Psa. 7. 3.

So also *Paul* witnesseth of Himself, that by Nature he was *Carnal*, *sold under Sin*, Rom. 7. 14; not finding how to Perform that which is Good, *v.* 18; groaning under a Body of Death, *v.* 24; having a Law in his Members, which brought him into Captivity to the Law of Sin, *v.* 23; and acknowledging, that he had sometimes been an Heinous Blasphemer, an injurious Persecutor, and the *chief* of Sinners, 1 *Tim.* 1. 13. 15; and that he could not understand his Errours, since though he Knew nothing by himself, yet was he not

not thereby Juſtified, 1 *Cor.* 4. 4. But yet, *By the Grace of God* (ſaith he) *I am what I am*, 1 Cor. 15. 10; a Servant of Jeſus Chriſt, *Phil.* 1. 1; a Saint or Holy One, *Eph.* 3. 8; who preſſed after Perfection, *Phil.* 3. 11, 12; willing to do that Good which he did not, *Rom.* 7. 19, and Hating that Evil which he did, *v.* 15; upon which account he Thanked God through Jeſus Chriſt, *v.* 25.

A gracious heart is well acquainted with Himſelf; and as he is free to acknowledge his manifold Original and Actual tranſgreſſions; ſo is he alſo Authorized to witneſs unto that Grace which the Lord hath beſtowed on him; and though he beareth Record of Himſelf (as Chriſt ſaith, *Joh.* 8. 14.) yet is his Record true.

2. *David* witneſſeth concerning *Angels*; that there are Evil Angels, as well as Good ones, *pſal.* 78. 49; that they are by Nature more Excellent than Man, *pſal.* 8. 5; that they are Many in Number, *pſa.* 68. 17; and Mighty in Strength, *pſa.* 103. 20; and of a ſpiritual Subſtance, *pſal.* 104. 4; who are at the Lords Command, fulfilling his Word, *pſa.* 103. 20; Bleſſing his Name, *pſa.* 148. 2; encamping about his Servants, *pſa.* 34. 7, and Keeping them in all their Wayes, *pſa.* 91. 11; but Chaſing and Perſecuting ſuch as ſeek after their Souls, *Pſal.* 35. 4, 5, 6.

So alſo *Paul* witneſſeth concerning *Angels*, both Good and Bad. In relation to the Bad Angels, he ſaith, that they are *Spiritual Wickedneſſes*, Eph. 6. 12; who have a *Prince*, Eph. 2. 2, or ſome of which are *Principalities*, or Higher than

than the reſt, *Eph.* 6. 12; the Original of Anti-chriſtian Doctrines, 1 *Tim.* 4. 1. 3, and of all Idolatry, 1 *Cor.* 10. 20; whoſe Children Sinners are, *Act.* 13. 10; and by whom they are taken Captive at his Will, 2 *Tim.* 2. 26; *working* in them like a Prince, *Eph.* 2. 2; and as their *God*, 2 *Cor.* 4. 4; unto whom Apoſtates turn aſide, 1 *Tim.* 5. 15, and unto whom all Scandalous Church-members are to be Delivered up, as *Paul* did *Alexander* and *Hymeneus*, 1 *Tim.* 1. 20, (the latter of which denyed any *proper* and future Reſurrection, 2 *Tim.* 2. 17, 18,) and as he gave order that the Inceſtuous Perſon ſhould be dealt with, 1 *Cor.* 5. 5; which is a ſad Sentence, ſince ſuch are then under his Power, who hath the power of Death, *Heb.* 2. 14. And he doth further ſignifie, that theſe Wicked Angels are very Powerfull, whom therefore he calleth *Principalities and Powers in High places*, Eph. 6. 12, working with all Power and Signs, 2 *Theſſ.* 2. 9: and that they are alſo very Subtle, working with all Deceivableneſs of Unrighteouſneſs, 2 *Theſſ.* 2. 10; and being able to Transform themſelves into Angels of Light, 2 *Cor.* 11. 14; in which regard that Child of the Devil is ſaid to be *full of all Subtilty*, Act. 13. 10; and upon which account he biddeth that we ſhould put on the *whole Armour of God*, that we may be able to withſtand the Devils Wiles, *Eph.* 6. 11, who elſe by his Devices will get an Advantage againſt us, 2 *Cor.* 2. 11. And as the Devil is Cunning, ſo alſo *Paul* tells us, that he is Miſchievous againſt the Saints, Tempting them upon every ſmall Occaſion, 1 *Cor.* 7. 5; in which regard he

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was Jealous of thoſe Choiſe Believers, 1 *Theſſ.* 3.5; and therefore he biddeth that Profeſſors ſhould have no fellowſhip with him, 1 *Cor.* 10. 20; nor give any place unto him, *Eph.* 4.27; nor Expoſe any to fall into his Snare or Condemnation, by an unmeet Advancing of them, 1 *Tim.* 3.6,7; himſelf having experienced that Satan was a Buffeter, 2 *Cor.* 12.7, and that he would have been more ſerviceable than he was, but that Satan hindred him, 1 *Theſſ.* 2.18. But yet withall he telleth us, that theſe Principalities are ſpoyled by Chriſt, *Col.* 2.15, who hath Deſtroyed the Devil, *Heb.* 2.14; and that the God of Peace will ſhortly bruiſe Satan under his People's feet, *Rom.* 16. 20; and whom the Saints ſhall one day Judge, 1 *Cor.* 6.3. This is the ſumme of what *Paul* witneſſeth concerning theſe wicked Angels.

And in relation to the Good Angels he telleth us, that they are *Spirits*, Heb. 1.7; *Elect*, 1 Tim. 5.21; *Innumerable*, Heb. 12.22; *Glorious* or *Lightſome*, 2 Cor. 11.14; Endowed with admirable *Gifts*, Gal. 4.14, 1 *Cor.* 13.1; *Powerfull*, whom therefore he ſtyleth, *Principalities*, *Thrones*, *Dominions* and *Powers*, Col. 1.16; and yet Gradually differing each from other, as that word *Arch-angel* intimateth, 1 *Theſſ.* 4.17. He alſo informeth us, that their Nature is not Humane, *Heb.* 2.16; and that by Creation they are ſuperiour unto the Beſt of Men, yea unto Chriſt himſelf as he was Man, *Heb.* 2.7; but that yet they are not to be Religiouſly Worſhipped, *Col.* 2.18; ſince they were all of them Created by Chriſt as God,

Col.

Col. 1. 16; and are Inferiour unto Chriſt as Mediatour, in point of *Name*, Heb. 1.4, and *Place*, Heb. 1.13, and *Rule*, Heb. 2.5, Chriſt being in all thoſe reſpects far above them all, *Eph.* 1. 21, whom therefore they Bow the Knee unto, *Phil.* 2. 10, and though they be Gods, *pſ.* 97. 7, yet are they bid to Worſhip him, *Heb.* 1. 6; by whom Chriſt gave the Law, *Gal.* 3. 19, *Heb.* 2, 2, and who have not power to alter his Goſpel, *Gal.* 1.8; but are his Servants, in a way of ordinary Miniſtring unto his Saints, *Heb.* 1. 14, or in a way of extraordinary Revelation, *Act.* 27. 23; who are capable of Growing in their Knowledge concerning the Manifold Wiſdom of God, by the Church, *Eph.* 3.10, and who do frequent Goſpel Church-Meetings, which ſhould provoke us unto all manner of comely Behaviour at ſuch a time, 1 *Cor.* 11. 10: but notwithſtanding the greatneſs of their Power, yet *Paul* was perſwaded, that neither Angels, nor Principalities can ſeparate Believers from the Love of God in Chriſt Jeſus, *Rom.* 8. 38, 39.

A man after Gods own Heart is neither a *Phariſee* in point of Practice, nor yet a *Sadducee* in point of Principle, who did deny that there was either Angel or Spirit, *Act.* 23. 8.

3. *David* witneſſeth concerning the *Man of Sin*, in his Nineth Pſalm, as is concluded by ſome of the beſt Expoſitors both Ancient and Modern; and more eſpecially with reference to his laſt ſupport: And ſince the Eighth Pſalm doth undenyably treat of Chriſt's Temporal Kingdom, (as is evident from *v.* 4, compared with *Heb.* 2. 5, 6,) it may eaſily be inferr'd from thence, that

that this Ninth Pſalm do.h handle the Fall of *Antichriſt*, upon whoſe Ruines Chriſt's Kingdom is to be raiſed. Which Application doth ſeem to be further confirmed, from the ſignificant Title of this Pſalm, which is, upon *Muth* (or the Death of) *Labben*; the meaning of which word *Labben*, the generality of Expoſitors confeſs themſelves unable to underſtand; and in ſuch a caſe, it may be lawful for others to give their ſober apprehenſions together with their Grounds. Now this word *Labben*, unto me doth ſeem moſt probably to be contracted of that Hebrew word *Lebbanah*, which ſignifies the *Moon*, and is ſo tranſlated *Cant.* 6. 10. *Iſa.* 24. 23, & 30. 26, *&c.* And if ſo, then this word *Labben* may fitly be applyed to the Man of Sin; the Continuance of whoſe Diſpenſation is expreſly Meaſured by Moons or Moneths, *Rev.* 13. 5, and (as the beſt Interpreters agree) in regard of the full Reſemblance that is between the Moon and this Man of Sin; as for Example: (1) The Moon is made in Scripture to be an Emblem of a *Woman*, in a way of Diſtinction from the Man, *Gen.* 37. 9, 10: and ſo the Man of Sin and his Party, are called Women, or perſons of a more Effeminate Spirit, with whom the Sealed Number are not Defiled, *Rev.* 14 4. (2) The Moon is Fair, *Cant.* 6. 10, and Bright, *Job* 31. 26: and ſo is the Man of Sin in the eyes of Night-walkers, and in the Sun's abſence, or unto thoſe from whom Chriſt is gone, who is the Sun of Righteouſneſs, *Mal.* 4. 2. (3) But the Moon is Spotted, and not ſo Clear as the Sun is ſaid to be, *Cant.* 6. 10: and ſo alſo, the Man of Sin

hath Alway his Leopard-ſpots, *Rev.* 13. 2, *Jer.* 13. 23, which Blemiſh the Luſtre of his Moral Vertues and outward Glory, in the Eyes of all *ſeeing* Men. (4) The Light of the Moon is alſo wholly Borrowed from the Sun, as all know, and as its Eclipſe doth evidence; ſo alſo the Man of Sin doth Borrow all his forementioned Glory from Jeſus Chriſt, who enlighteneth every man with whatever true Light he hath, *Joh.* 1. 9, and more eſpecially the Man of Sin, whoſe being ſo fair and bright, is from ſome Common Union and Communion that he hath with the Perſon and Things of Chriſt. (5) The Lightſome Body of the Moon is alſo very Variable; ſo alſo is the Glory of the Man of Sin, who firſt Aroſe not long after the Sun of Righteouſneſs, and then he was very ſmall; who hath Encreaſed ſince unto his Full, and ſince that time, he hath been and ſtill is Decreaſing, in order to his Change. (6) The Moon is moſt Glorious, when at its furtheſt Diſtance from the Sun; ſo alſo the Man of Sin was in the Fulneſs of his Glory, about the Midſt of his 42 Moneths, ſince when (or as Chriſt's Kingdom hath Approached) he hath Decay'd exceedingly; and towards the Beginning of his Riſe he was ſcarce Diſcernable, as Pope *Pius* the 2d doth confeſs, *Ante Nicenam Synodum, unuſquiſque ſibi vixit, & parvus reſpectus ad Romanam Eccleſiam habebatur*; *Before the Nicene Councel* (which was before the midſt of the Third Century) *every Biſhop lived to himſelf, and there was little regard had to the Church of Rome*, Æneas Sylvius, Epiſt. 288. (7) But the Moon at beſt, is (according to the Scrip-

Scriptures) but a *leſser Light*, Gen. 1. 16, which one can hardly Read by, unleſs ſome very Legible hand; and notwithſtanding whoſe utmoſt Brightneſs, it is Night ſtill, though ſome men newly Awakened out of Sleep, have been for a while miſtaken in that regard; and Aſtronomers tell us, that many Stars are Bigger than the Moon, although this ſeemeth to be the Biggeſt of them all, becauſe of its Nearneſs unto ſuch as dwell upon the Earth: and ſo the Man of Sin is far Inferiour unto Chriſt the Sun, though ſome of his Party have moſt Blaſphemouſly made them Equal; nay, *Zarabella* ſaith, that the Pope is more than a God, that the Scripture might be fulfilled, 2 *Theſſ.* 2. 4; but yet his Light is that by which no Truth or Duty can be *ſeen*, ſave what is very Obvious; and notwithſtanding which, his is a ſtate of Darkneſs, ſave unto ſuch who are between *ſleeping* and *waking*; and Chriſt's *Stars* (or Goſpel Officers, *Revel.* 1. 20,) are Really far Bigger though they ſeem Leſs, unto men of a *Low* and Earthy Spirit. (8) The Moon-Light is alſo without any ſenſible Heat at any time, and the ſharpeſt Winter-Froſts do accompany its greateſt Brightneſs: ſo alſo, the Man of *Sin* and his Party, may have ſome kind of Light, but yet no kindly Warmth, ſave what is either Enforced by their Preſumptuous Confidence, and Bodily Exerciſe, which profiteth but little; or what is gained from their Earthly Cordials and Kitchin-fires, in the Want whereof they *ſtarve* and *die*; whereas the Children of the Day, are furniſhed with an Heavenly Heart-chearing Light, without the help of

any ſuch Preſumptuous Enforcement, or violent Exerciſe, or Worldly Encouragements. (9) But yet the Moon Ruleth in the Night, *Pſa.* 136. 9, and upon the *Sea*, as appeareth in its Tides; and in the Night the Moon is ſometimes ſmiting, *pſa.* 121. 6: ſo alſo, the Man of *Sin* hath his chiefeſt Rule in Places and Times of Darkneſs, and among poor Ignorant people, reſembled by the Sea or Many Waters, *Rev.* 17. 1. 15, whom he keepeth in Perpetual and Variable Motion, this and the other way; and whom he ſmiteth with ſpiritual Plagues, whileſt the *Sealed* Number, or Chriſt's Party are Untouched, *Rev.* 9. 1. (10) And the Moon is of a Long continuance, *pſa.* 72. 5. 7: ſo alſo is the Reign of the *Man of Sin*, whoſe *Monarchy* hath laſted 1260 years, beyond what any other *Monarch* in the world did ever yet attain unto. (11) The *Moon* alſo is very Influential upon the Earth unto the Putting forth of many precious things, *Deut.* 33. 14: and ſo it cannot be denyed but that the *Man of Sin* hath put forth many precious things, not only in a way of Gratifying his Friends, but alſo in witneſſing unto many precious Truths, in clearing up many intricate Scriptures, and in Civilizing many who were Prophane, *&c.* all which muſt needs be confeſſed to have been in ſome ſence Precious; onely theſe Good things are rather violently Thruſt forth by the *Man of Sin*, than Naturally Produced by him, as the Moon is ſaid in that place laſt mentioned to *thruſt* forth her precious things, as the Original word [*Gereſch*] there uſed ſignifieth; whereas the Sun is there ſaid to yield his precious Fruits in a more

more Natural and Kindly way of voluntary Coming, as is hinted by that Original word [*Thebuoth*] which is there tranſlated *Fruits*. (12) The Moon alſo is apt by ſome poor Creatures to be Religiouſly Worſhipped, as is evident from God's forbidding it, *Deut.* 4. 19, with the foreſt kind of Death, *Deut.* 17. 3. 5; and from that act of *Joſiah*, in putting down ſuch Idolatrous Prieſts or Black-coats, as the Original word [*Chemarim*] there uſed ſignifies, 2 *Kin.* 23. 5; and from *Job*'s Diſclaiming ſuch a thing, *Job* 31. 26, as being a very Horrible Iniquity, *v.* 28: and ſo this *Man of Sin* hath all along been Worſhipped by the Antichriſtian World, or Dwellers upon Earth, or ſuch whoſe Names are not written in *the Lambs Book of Life*, Rev. 13. 8, ſo alſo was his Image, *v.* 14, as the Dragon had been before, *v.* 4; partly from the Fear of his Penalties, *v.* 15, and partly from the Wonderfulneſs of his Power, *v.* 4, and Glory, *Rev.* 17. 8; for which they are moſt ſadly Threatned with Eternal torments, *Rev.* 14. 9, 10, 11; whileſt ſuch as Reign with Chriſt, are Deſcribed by their not having Worſhipped the Beaſt nor his Image, and by their not having received his Mark upon their Foreheads, or in their Hands, although they did thereby run the utmoſt hazard, *Rev.* 20. 4. (13) But the *Moon* was at *Joſhuah*'s Command, *Joſh.* 10. 12, 13, who was an eminent Type of Chriſt, and is therefore called *Jeſus*, Heb. 4. 8: and ſo, the *Man of Sin* is under Chriſt's command, who can bring him to a *Stand* when he pleaſeth, and will do ſo unto the World's Aſtoniſhment, when

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that ſhall come to paſs in theſe latter dayes, which *Joſhua*'s Conflict with thoſe five Kings did then typifie. (14) Nay and the Saints alſo are deſcribed, as having the *Moon* under their feet, *Rev.* 12. 1: and ſo, whatever doth properly relate unto the *Man of Sin*, hath been alway Deſpiſed by Goſpel-Saints, who neither have ſo much Admired his Parts and Learning, or Magnified his higheſt Reformation and Religious Actings, or Feared his greateſt Power and Cruelty, or Doted upon his outward Glory and Proſperity, ſo as to comply with him in any thing by which he hath been Predominantly to be known, in any Age of the World. (15) The *Moon* alſo will be Eclipſed at the Lord's Appearing, to Avenge his People upon perſecuting *Egypt*, *Ezek.* 32. 7, and to Redeem them out of Oppreſſing *Babylon*, Iſa. 13. 9, 10, and to Deſtroy their laſt Enemies in that Valley of *Jehoſhaphat*, Joel 3. 14, 15; and then ſhall this *myſtical Moon* or *Man of Sin* be confounded, *when the Lord of Hoſts ſhall Reign in mount Sion, and before his Ancients glorioufly*, Iſa. 24. 23. (16) Laſtly, the *Moon* ſhall one day ceaſe to ſhine any more, or at leaſt-wiſe it's Light ſhall be of no further uſe; which is a virtual Annihilation, *Iſa.* 60. 19, *Rev.* 21. 23: and thereunto be ſure, the *Man of Sin* is fitly reſembled by it, for he ſhall one day *wholly* be Deſtroyed, or Die for ever, as is evident from many Scriptures, and as is hinted from the Title of this Pſalm, which is upon *Muth Labben*, or the *Death of the Moon*, viz. the *Man of Sin*, between whom and the *Moon*, there is a very full

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Agreement, in all thoſe reſpects before mentioned.

But then, in the Body of this Pſalm, *David* doth more particularly witneſs concerning this *Man of Sin*, as followeth. And ſo, in the firſt place, he telleth us what a Miſchievous Height he would come unto, ſo as to *deſtroy Cities*, and to make their *Memorial* periſh with them, *v.* 6; which we have ſeen fulfilled; and therefore *Auguſtine* did from this very Pſalm foretell and believe, that *Antichriſt* ſhould come unto ſuch an Height, and act in ſuch a way both towards the Saints and others, that ſome would be apt to think, God had forſaken the care of the World. But then Secondly, *David* doth here foretell his Downfall, which when it doth once Begin, it will Haſten apace, *v.* 3, and that it will End in his being *deſtroyed for Ever*, v. 5; who ſhall be turned into Hell, *v.* 17, as having forgotten God, and himſelf alſo to be but a Man, which he ſhall be *minded* of by his being put in Fear, *v.* 20. Whoſe Deſtruction will be by a Marvellous Appearance of God's own Preſence, *v.* 3; who will be then Known by his Judgement executed, and by Enſnaring this Party in their own work, *v.* 16, and *taking* them in their own Net, *v.* 15. And then theſe men ſhall be declared to be Heathens, and Wicked, *v.* 5, whatever they have formerly been accounted. But about that time the Saints will be brought to the very Gates of Death, *v.* 13; who yet ſhall then Truſt in God's Name, *v.* 10; and Pray unto him, *v.* 13, 14, 19; and humbly Expect, *v.* 18; whom the Lord will

will be a Refuge unto, *v.* 9; and not forget their Cry, *v.* 12; nor ſuffer their Expectation to *periſh for Ever*, v. 18; but will remember them when *he maketh Inquiſition for Blood*, v. 12; which will be the matter of their hearty Praiſe, *v.* 1.11.14. And from that time the Enemy ſhall Deſtroy no more, *v.* 6; but the Lord will take the Temporal Rule into his own hand, *v.* 7; who ſhall Judge the World in Righteouſneſs, *v.* 8; and whoſe Dominion ſhall endure for Ever, *verſ.* 7.

And ſo alſo *Paul* teſtifieth concerning this *Man of Sin*, whom he calleth *the Son of Perdition*, 2 *Theſſ.* 2. 3; and *That Wicked one*, v. 8; who was to *Come before* the Day of Chriſt, *v.* 3; but not till the *Roman* Pagan Empire were taken away, *v.* 6, 7; nor till there was *firſt a falling away*, v. 3; and then ſhould he be Revealed, *v.* 8; who was already at work in a more *myſterious* way, *v.* 7; whoſe Coming would be, with all Power and Signs and Lying Wonders, and with all Deceivableneſs of Unrighteouſneſs in them that periſh, that they might be Damned, becauſe they received not the Love of the Truth, *v.* 9, 10, 11, 12: who would ſit in the Temple of God, ſhewing that he is God, and exalting himſelf above all that is called God, *v.* 4; who will be *firſt* and *principally* to be known, by his Forbidding *Marriage*, and *lawfull Meats*, 1 Tim. 4. 3; whom the Lord *will conſume with the Spirit of his mouth, and Deſtroy with the Brightneſs of his Coming*, 2 Theſſ. 2. 8; that is, whom he will Gradually Waſte, by the Teſtimony of his faithful Witneſſes, and at the Laſt utterly Deſtroy,

Deſtroy, at his own Perſonal Appearing.

A man after God own heart, will dare to ſtyle the Man of Sin and all his Party, wicked Heathens, whatever flattering Titles others give them. He doth not envy his preſent Proſperity, knowing that he is the ſon of *Perdition*. He is ſo well acquainted with his *Perſon* and *Principles*, as to Deſpiſe the One and Abhor the Other, and not to Comply with Either.

4. *David* witneſſeth at large concerning Sion, Which Sion, in the Letter, ſtrictly taken, was an high Mountain in *Judea*, ſtrongly fortified by Art and Nature, which *David* having taken from the *Jebuſites*, did afterwards unite it together with *Millo* unto *Jeruſalem*, 2 *Sam.* 5.7, 8, 9: but more Largely, this Sion was put to ſignifie the Whole City, (that Seat of Royalty, wherein the Temple was afterwards built,) as alſo, the whole land of *Judea*, together with the Inhabitants of both. And ſo this Mount Sion is declared to have been a Type, both of that forementioned Glorious ſtate of things, *Iſa.* 14. 32, *Rev.* 14. 1. and of a peculiar ſort of perſons, *viz.* Goſpel-Saints, *Gal.* 4. 26, and Goſpel-Churches, *Heb.* 12, 22, as *Paul* explaineth it, in his concurring Teſtimony concerning this *Sion* or *Ieruſalem*.

And ſo *David* in relation to this Typical Sion (or Goſpel-Saints and Churches) doth witneſs; 1, That ſhe was the peculiar object of God's Love and Choice, whom the Lord had choſen, *Pſal.* 132. 13; and whoſe Gates he loved more than all the dwellings of *Jacob*, *Pſal.* 87. 2. True Goſpel-Saints and Churches, are not of the world, *Joh.* 17. 16, but Choſen out from thence,

Joh. 15. 19; whom the Lord loveth above any other ſort of Profeſſors, (or ſuch as were typified by the common *Iſraelites)* and more eſpecially their Gates or their more Solemn Aſſemblies, which were there wont to be. 2ly, *David* tells us, that this Sion was the Perfection of Beauty, *Pſal.* 50. 2; being a very fruitful and High Mountain, from whence one might behold many pleaſant things beneath: And ſo, the Saints and Churches of Chriſt, are very Beautiful, being cloathed with the Sun, and having the Moon under their feet, *Rev.* 12. 1; who are therefore oftimes compared, to a Garden weeded, Beams collected, Pearls cluſtered, Saphires polliſhed, and the like; being Perfected with Chriſt's Comlineſs, as Sion was with *Davids*, ſo as that not onely *Paul*, *Col.* 2. 5, but Chriſt himſelf, *Cant.* 4. 9, ſeems raviſht with the ſight of them, eſpecially in the Spring and Summer ſeaſon of their ſpiritual flouriſhing. Thirdly, *Davids* tells us, that this Mount Sion was on the ſides of the North, *Pſal.* 48. 2, or on the North-ſide of *Jeruſalem*, Butting upon *Moriah* where the Temple was, *Iſa.* 14. 13: And ſo, the choiſeſt Saints and pureſt worſhippers, have generally hitherto been Situated ſomewhat more Northerly, or at a further diſtance from this world's Sun, having that made up in a ſweeter Air, which others do enjoy above them in outward warmth; nor doth a gracious heart miſlike this portion, but counteth it's Northerly Situation, to be one conſtitutive part of it's Beauty, as *David* here intimateth, becauſe this doth make them moſt like to Chriſt, *Phil.* 3. 10, who firſt ſuffered, and then entred into his Glory.

Glory, *Luke*, 24. 26. Fourthly, This Sion was originally the *Jebuſites* Fort, not wholly conquered till *David's* time, who was a Type of Chriſt, and more eſpecially with reference unto that time when his Temporal Kingdom ſhall be firſt ſet up. And ſuch are the choiſeſt Saints by Nature, who are originally *Canaanites*, *Ezek.* 16. 3, or the children of God's wrath, *Eph.* 2. 3. as *Canaan* was of *Noahs* curſe, *Geneſ.* 9. 25; ſtrongly poſſeſt and fortified, 2 *Cor.* 10. 4, till Chriſt reduce them, who loves to purchaſe with his Blood and Sword. God's deareſt Son muſt at the firſt be called out of *Egypt*, *Hoſ.* 11. 1. *Mat.* 2. 15, that ſo no fleſh might glory in his preſence. Nor will this Conqueſt be fully perfected, until Chriſts Temporal Kingdom ſhall viſibly appear. Fifthly, *David* tells us, that God was peculiarly the God of Sion, *Pſa.* 146. 10. And this is the Priviledge of all true Goſpel-Saints, that God is peculiarly Theirs, as they are His; in which regard, not onely doth *Darius* (an Heathen) call him the God of *Daniel*, *Dan.* 6. 20; but *Saul* alſo (a common *Iſraelite*) doth call him *Samuels* God, in a way of Diſtinction from himſelf, 1 *Sam.* 15. 15. And though others may have the Boldneſs to call God Theirs, *Joh.* 8. 54; yet none have any lawful *Power* or *Authority* to doe ſo, ſave ſuch as truly doe Believe, *Joh.* 1. 12. Sixthly, *David* tells us, that Sion was the place where God did Manifeſt himſelf in his Greateſt Glory, from whence he ſhone, *Pſal.* 50. 2; and before whom his People did appear in Sion, *Pſal.* 84. 7; and where he did evidence his Greatneſs. *Pſ.* 99. 2. And thus, Chriſt

Manifeſteth himſelf unto his true Diſciples, and not unto the world, *Joh.* 14.21,22; who have a Promiſe of his peculiar Preſence, *Matth.* 18.20; and God is in Them of a truth, 1 *Cor.* 14.25. Seventhly, He telleth us, that in Sion the Lord would make *David's* Horn to Bud, and that he had There ordained a Lamp for his *Annointed*, *pſ.* 132.13.17; which *Zacharias* doth Myſtically interpret, and with reference unto Chriſt's Intereſt in Goſpel-times, *Luk.* 1.69. And thus, as Chriſt's ſpiritual Kingdom was firſt ſet up among theſe ſons of Sion; ſo alſo, his temporal Kingdom ſhall firſt put forth or Bud, among his choiſeſt Saints and Churches; who will not there want a Succeſſour, as that word Lamp importeth, 1 *King.* 15.4. Eighthly, he tells us, that *Sion* was the Place of moſt Prevailing Prayer, as alſo of moſt abundant and acceptable Praiſes. Others are ſlow in returning Thanks for what Mercies they have received, if ever they doe perform what they have ſometimes Vowed; but Praiſe waiteth for God in *Sion*, and unto him ſhall the vow there be performed, *pſ.* 65. 1. there alſo Brake he the arrows of the bow the ſhield and ſword, *viz.* in anſwer to *Sion's* Prayer, *pſ.* 76.3. in which regard ſhe is ſaid to be more glorious and excellent than the mountains of Prey, becauſe of her effecting that by Prayer, which others could not do by force of Arms, *v.* 4 5,6. And thus, the choiſeſt Saints are moſt powerful with God in Prayer, and moſt ready to be thankful, whoſe Praiſes are alſo beſt accepted, whilſt the Sacrifice of the Wicked is an Abomination, *Prov.* 15.8. Ninthly, He tells us that as well the

Singers

Singers as the Players upon Inſtruments ſhall be in Sion, *Pſal.* 87. 7. And thus, true Goſpel-Saints have both the Form and Power of God-lineſs, or they do both *profeſs* and *practiſe*; and they ſhall be fully furniſhed with all manner of Gifts and Graces; nor doth their Excellency conſiſt in *ſpeaking* onely, (as did the *Phariſees*, *Matt.* 23. 3, 4.) but theſe are good at *hand-work* alſo; and they ſhall daily more and more encreaſe, in the Joint Knowledge and Practice of all Truths and Duties, both Old and New, the former of which doth fitly anſwer to Ancient Singing, as the latter doth unto that later Invention or Appointment of Playing upon Inſtruments, which never was added unto the ordinary Worſhip and Service of God till *David*'s time. Common *Iſraelites* will own, whatever Truth or Duty is evident by the Light of Nature, and thoſe Inſtitutions which have been *practiſed* and *known* of Old; but a true Son of *Sion* will Adde unto theſe things, whatever Chriſt would have Added, although it hath not been in uſe *before*. At the Gates of a right Spouſe are all manner of pleaſant Fruits, New and Old, which ſhe hath laid up for her Beloved, *Cant.* 7. 13. Tenthly, He tells us, that the Lord will abundantly Bleſs *Sion*'s *Proviſion*, and *ſatisfie her Poor with Bread*, and *cloath her Prieſts with Salvation*, Pſal. 132. 15, 16: all which ſhall one day be fulfilled in the Letter, and in relation to Outward Enjoyments, when the High-Prieſts or Eminenteſt Profeſſors, ſhall Inherit the Earth as well as Heaven; but in the mean time, and in a Spiritual ſence, the Beſt Saints are diſtinguiſhed from

from others, by that Bleſſing which doth accompany their Proviſion, which maketh their Souls to Thrive in every Condition and under every kind of Diſpenſation; nay and the Pooreſt of them are comfortably ſatisfied with Bread, ſo as to prevent their being *ſpiritually* ſtarved; and the Chief Prieſts among them are Cloathed with Salvation, or with that rich Grace, which doth as Viſibly Adorn them, as a comely Garment doth him that weareth it, *Job* 29.14. Eleventhly, he tells us, that *Sion* muſt needs be very ſafe, whoſe Towers and Bulwarks he biddeth all to Mark and Number, that they might tell it to the Generations following, *Pſa.* 48. 12, 13; in whoſe Pallaces God is known for a Refuge, *v.*3; and whom the Higheſt himſelf hath promiſed to Eſtabliſh, *pſa.* 87. 5, for Ever, *pſa.* 48. 8; in which regard the Greateſt of thoſe that come againſt her, are Aſtoniſht at the Sight of her Impregnableneſs, whereupon they *paſs* by together, and not without ſome Haſte and Trouble, *v.* 4, 5, 6. And thus, as the Mountains are round about *Jeruſalem*, ſo is the Lord about his People, *pſa.* 125. 2; who will be their God for Ever, and their Guide even unto Death, *pſa.* 48. 14. Twelfthly, He tells us, that *Glorious things* are ſpoken of *Sion*; and that God will make mention of *Rahab* (or *Egypt*) and *Babylon* to them that Know him, *This man was Born there*; and of *Sion* it ſhall be ſaid, *This and That man was Born in Her*; and that *the Lord ſhall count* (when he writeth up the People) *that This man was born There*, Pſa. 87. 3, 4, 5, 6: To ſignifie, *partly*, that it is a great Honour unto that Profeſſour

ſeſſour who had his firſt Beginning under *Sion*'s Diſpenſation; as it is a Reproach to him (among them that Know God,) whoſe Original was in Spiritual *Egypt* or *Babylon*; and *partly* to intimate, that as *Rahab*, *Babylon*, *Philiſtia*, *Tire* and *Ethiopia*, have ſometimes Boaſted of their Eminent and famous Men; ſo *Sion* ſhall alſo be able to Produce her Men of Renown, and Two to the other's One. And thus, it is a precious Priviledge to have been Born (whether Naturally or Spiritually) under a Purer Diſpenſation; as on the other ſide, it is enough to Blemiſh his beſt Perfections, who is polluted with an *Egyptian* or *Babyloniſh* Birth: And though the Antichriſtian Party have hitherto had the Name for Eminency, yet have the Pureſt Worſhippers alway been Really their Equals, and ſhall at laſt Outſtrip them, in all manner of truely Glorious Accompliſhments, whether Naturall or Morall. Thirteenthly, He tells us, that all Gods *Springs* (as the Beſt Expoſitors carry it,) are in this *Sion*, *pſa.* 87.7. And thus, Goſpel-Saints and Churches, are better watered than any other; out of whoſe Belly do flow Rivers of Living water, *Joh.* 7.38; who have the moſt freſh and Durable and Fructifying Influences; whoſe Leaf and Fruit ſhall therefore Never fail, *pſa.* 1.3, and from whom theſe waters are communicated unto others. If every one had their Right, the pureſt Worſhippers in all Ages, will be found to have been the Well-head of all thoſe Choiſer Scriptural Diſcoveries, which others have Borrowed of them. Fourteenthly, He tells us, that *Sion* is God's Dwelling-place, *pſa.* 76. 2; the *City* of the

Great

Great King, Pſal. 48. 2; which he hath Deſired for his Habitation, ſaying, *This is my Reſt for Ever, here will I Dwell for I have Deſired it*, Pſal. 132. 13, 14. And thus the Lord may have Tabernacled for a While, among thoſe of a *lower Spirit* and *Principle*; but the Place of his ſettled Reſidence hath been among ſuch Churches and Profeſſors who were moſt Powerfull and Pure. His Foundation is in theſe Holy Mountains, *Pſa.* 87. 1, which therefore cannot be Removed, *pſ.* 125. 1; Himſelf hath Built them, and therefore the Gates of Hell ſhall not prevail againſt them, *Matt.* 16. 18; and he hath built them an Habitation for Himſelf, *Eph.* 2. 22, and therefore Woe be to thoſe that ſay, *Let us take to our ſelves the Houſes of God in poſſeſſion*, Pſa. 83. 9, 10, 11, 12: *whoſe Houſe are we, if we Hold faſt the Confidence, and the rejoycing of the Hope firm unto the End*, Heb. 3. 6. Fifteenthly, *David* tells us, that this *Sion* is a Publick Bleſſing to all ſorts of Perſons; the *Salvation* of *Iſrael* will come out of *Sion*, Pſal. 14. 7, & 53. 6; which *Sion* is elſewhere called, the *Joy of the whole Earth*, Pſa. 48. 2; from whence the Bleſſing was Deſired, *pſa.* 20. 2; and Pronounced, *pſa.* 134. 3; and Promiſed, *pſa.* 128. 5; and Commanded, *pſa.* 133. 3. And thus, upon *Mount Sion* ſhall be Deliverance, and by that means the Houſe of *Jacob* ſhall regain their Poſſeſſions, *Obad.* 17: *Judah* ſhall be that *Bow* in God's hand, which ſendeth forth *Ephraim's* Arrows into their Enemies Hearts, *Zech.* 9. 13. The Pureſt Saints, though they be leaſt Eſteemed, yet are they the *Earth's Salt*, which keeps it from Putre-

Putrefaction, *Matt.* 10. 13; in whose Sight the Nations shall walk, *Rev.* 21. 24; and be Healed by the Leaves of their Tree, *Rev.* 22 2, which whilest they Pluck off, like the Stag in the Fable, they do but thereby strip themselves of their own Safeguard. Lastly, He tells us, that the Sons of *Sion* were to be carried Captive into *Babylon*, Psa. 137. 1, who then would be Insulted over, both by the *Babylonians*, v. 3, and *Edomites*, v. 7: But yet withall, he addeth, that God will Save *Sion*, Psa. 69. 35; and Return her Captivity, *psa.* 126. 1, unto her own and others Admiration, *v.* 1, 2, 3; and that he will Gloriously Appear in the Building of her up, *psa.* 102. 16; who then will be Destructive to her Enemies, by Land, *psa.* 76. 3, 4, 5, and by Sea, *psa.* 48. 7, for all those that *hate her*, shall *be confounded*, ps. 129. 5; upon whose ruines *she* shall be Raised, and therefore she heareth and is Glad because of Gods Judgements, *psa.* 97. 8, as she is then Bid to be, *psa.* 48. 11. And thus this Mystical *Sion* was to become a Wilderness, *Isa.* 64. 9; from whence that Voice is heard, *How are we spoyled*, Jer. 9. 19; being stript of all her Beauty, *Lam.* 1. 6; and Plowed up as a Field, *Mich.* 3. 12; so as that Others should call her an *Outcast*, whom None sought after, *Jer.* 30. 17; and she should account her self *forsaken* of her God, *Isa.* 49. 14; and one whom his Soul loathed, *Jer.* 14. 19: But yet her *Dead men* shall live, *Isa.* 26. 19; and when she falleth, she shall Rise again, *Mich.* 7. 8; the Lord will make her that Halted a Remnant, *Mich.* 4. 7; and she shall be re-built upon her own heap,

Jer. 30. 17, 18; her *Wilderneſs* ſhall be made like *Eden*, *Iſa.* 51. 3; and thither ſhall the *Ranſomed of the Lord* come with *Songs*, *Iſa.* 35.10; and her Latter State ſhall be more Glorious than the Former; her Redeemed ones ſhall *ſee Eye to Eye*, Iſa. 52. 8; and ſhe ſhall be called *The Sion of the Holy One of Iſrael*, Iſa. 60. 14; and her Raiſing will be upon her Enemies Ruines, becauſe that Time will be the *Year* of *Sion's Controverſie*, Iſa. 34. 8.

And this is the ſumme of what *David* witneſſeth concerning *Sion*: With whom *Paul* fully agreeth, when he calleth this *Heavenly Jeruſalem*, the *Mother* of all Goſpel-Saints, *Gal.* 4. 26; and when he deſcribeth this *Myſtical Sion*, or this Choiſer ſort of Things and Perſons under the Diſpenſation of the Goſpel, as being the *City of the Living God*, the *Heavenly Jeruſalem*, the *general Aſſembly* and *Church of the Firſt-born which are written in Heaven*, and *the Spirits of Juſt men made Perfect*, Heb. 12. 21, 22.

A Man after God's own Heart, is partly to be known, by that Acquaintance which he hath with this *Sion*, in every of thoſe reſpects before mentioned.

5. *David* witneſſeth concerning the Principal and Neceſſary Qualifications of Civil Rulers; affirming that He who Ruleth over Men, muſt be Juſt, Ruling in the fear of God, 2 *Sam.* 23. 3; adding withal, that ſuch kind of Rulers, ſhall flouriſh like the tender Graſs by clear ſhining after Rain; and ſhall be like a Bright riſing Sun, very acceptable and full of encreaſing Glory, *v.* 4; and though he foreſaw that his Immediate Succeſſours would not be ſuch, yet did he verily

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Believe that ſuch ſhould be raiſed up, ſuitable to what Himſelf was, and by virtue of an Everlaſting Covenant, which would Eminently take place in the Latter dayes, notwithſtanding the preſent and future unworthineſs of his own Houſe, which was likely to Prevent it's Growth, *ver.* 5. But on the other ſide, he ſaith, that the Sons of Belial (or ſuch as did caſt off Chriſts Yoak) ſhall then be all of them as Thorns thruſt away and utterly burnt with fire, becauſe they cannot be Taken or Touched, without being fenced with iron or the ſtaff of a Spear, *ver.* 6.7. All which is uttered by him, as being his laſt words, *ver.* 1. ſpoken by inſpiration from his Spirit, *v.*2. who is the God and Rock of *Iſrael*, *v.* 3. which maketh them to be the more Obſervable, ſince the laſt words of any man (and then much more, a Good man) are full of weight, eſpecially ſuch Words as the Lord himſelf doth ſpeak by ſuch a man.

And thus *Paul* alſo Witneſſeth, that thoſe Civil Rulers and higher Powers which are Ordained of God, *Rom.* 13. 1, are not a Terrour to Good works, but to the Evil, *ver.* 3, executing Wrath upon him that doth Evil, *ver.*4, and praiſing him that doth Good, *v.* 3.

A man after Gods own heart, doth very well know that a Wicked man may Providentially be ſet over others, in a way of Judgment, *pſ.*109. 6; but yet he will boldly witneſs, what ſuch ſhould be, and muſt be, if according to what the Lord hath Ordained and Appointed in his Law. He is farr from being offended with thoſe who do Deſire that none but Men fearing God might be in Place of Power. He looketh upon

this to be the Chief Qualification required in ſuch; whilſt others are well enough ſatisfied with the Vileſt Perſons, ſave as their own Private Intereſt is thereby prejudiced.

6. *David* witneſſeth concerning the Beſt Man's Vantiy; affirming that Every man at his Beſt ſtate is altogether Vanity. *Pſal.* 39. 5; and that men of Low degree are Vanity, and that men of High degree are a Lie, who if laid in the Ballance are altogether lighter than Vanity, *Pſa.* 62.9; and that no King is ſaved by the Multitude of an Hoſt, *Pſal.* 33.16; and that Princes are not to be Truſted in, in whom there is no help, *Pſal.* 146.3; and therefore he Hated thoſe who regarded ſuch lying vanities, *Pſal.* 31.6, and ſharply rebuked them who ſought after this kind of Leaſing, *Pſal.* 4. 2, *viz. Sauls* Party, who truſting in their Prince, did thereupon vainly conclude, that they ſhould have been too hard for *David.* He teſtifieth alſo, concerning Man's vanity, in Spiritual as well as Natural reſpects; which he Exemplifieth at large in *Iſraels* caſe of old, who ſoon forgat Gods wondrous works, *Pſal.* 106.13, which at the firſt they were mightily affected with, *ver.* 12; who made a Covenant with God, but did not keep it, *Pſal.* 78 10; and notwithſtanding his Judgments upon others, *ver.* 12, and Mercies to themſelves, *ver.* 13, 14, 15, 16, they ſinned yet more againſt him, *v.* 17; nay and though he corrected them alſo, *ver.* 31, for all this they ſinned ſtill, *ver.* 32; and when they ſought him in their Affliction, *ver.* 34, yet did they but flatter him with their mouth, *ver.* 36. for their Heart was not Right with him, *ver.* 37; and

and though he thereupon forgave their iniquity, *ver.* 38, and brought them into their promised land, *ver.* 55, yet were they turned aside like a Deceitful Bow, *ver.* 57.

So also *Paul* sheweth us, what a poor vain creature Man is, and Professors themselves as well as others; which he Proveth, not onely by *Demas* his Apostacy, 2 *Tim.* 4. 10, and others making shipwrack of faith, 1 *Tim.* 1. 19; but also by the *Galathians* being so soon removed, *Gal.* 1. 6, as if they had been Bewitched, *Gal.* 3. 1, who sometimes received him as Christ himself, *Gal.* 4. 14, so as that he now stood in Doubt of them, *ver.* 20, fearing that all his former labour had been in vain, *ver.* 11. Who also hinteth, that the Best cannot doe what things they would, because of that flesh which is intermingled with the Spirit, *Gal.* 5. 17. and in which regard he biddeth, that we should be strong in the Lord and in the power of his might, *Eph.* 6. 10, as ever we would be able to stand in the evil day, *ver.* 13.

A man after Gods own heart is of a Discerning Spirit, and Judgeth every man, 1 *Cor.* 2. 15; and therefore he is not so apt to stumble upon falling Professors, 2 *Tim.* 2. 18, 19; nor doth he Idolize the Opinion of a poor vain Creature, 1 *Cor.* 4. 3; nor will he over-peremptorily undertake for any man, 1 *Pet.* 5. 12; nor will he commit himself to every one, *Joh.* 2. 24; nor doth he ground upon fair Promises and smooth tongues, and forward good beginnings, because he knoweth partly how vain man is.

7. *David* witnesseth concerning the Proper Characte[r]

Character of a true Saint, whom he describeth first Negatively, *Psal.* 1. 1, as being one who will neither Sit in the Scorners Seat, which implyeth a sinful settlement without Reluctancy; Nor walk in the *Councel of the ungodly*, which which argueth a constant sinful practice, with some kind of Resolution to persist; Nor will he so much as stand in the Sinners Way, which intimateth a sinful dallying with what a man knoweth to be dangerous, or a parleying with Discovered temptations; and in such respects as these, he elsewhere saith, that this sort of *Persons Doe no Iniquity*, *Psal.* 119. 3, but are *Undefiled* in relation to any such kind of way, *ver.* 1. He that is all one with Scorners, Ungodly men, or the finest sort of sinners; and evidenceth himself to be so, by his fixed sitting in their seat, or by his constant Walking in their wicked Counsels and projectings, or by his being at a stand in point of holy Resolvedness unto the contrary; he that is thus a Doer of Iniquity, is not a Righteous or Blessed man, in *Davids* Judgment. But then he Describeth true *Saints* Affirmatively; as being such, who have made a Covenant with God by sacrifice, *Psal.* 50. 5, which was wont then to be cut in Twain, and to be passed between, *Jer.* 34. 18, to signifie, what he was worthy of that brake the Covenant, *Matth.* 24. 51. he also telleth us, that such doe seek the Lord with the Whole heart, *Psal.* 119. 2; Meditating in his Law both Day and Night, *Psal.* 1. 2; and Walking in it, *ps.* 119. 1, and Keeping his Testimonies, *v.* 2; Fearing the Lord, *ps.* 112. 1, and Delighting in his Law, *ps.* 1. 2, Greatly,

psal.

pſal. 112. 1; ſhewing mercy and Giving, *pſal.* 37. 21; ſhewing Favour and Lending, and yet Guiding ſuch Affairs with Diſcretion, *pſal.* 112. 5; whoſe Cloathing (or Out-ſide) is of *wrought Gold*, and who are alſo *all Glorious Within*, Pſa. 45. 13; in whoſe Heart (as well as Mouth) is the *Law* of their God, *pſ.* 37. 31, and whoſe Righteouſneſs endureth for ever, *pſa.* 112. 9; and who are *ſtill fruitful*, fat and flouriſhing in Old Age as well as Youth, *pſa.* 92. 12. 14. Theſe are *David*'s Characters of a truely Righteous and Bleſſed man.

So alſo *Paul* telleth us, to the ſame effect, that a true Goſpel-Saint is willing to Diſperſe, as need requireth, 2 *Cor.* 9. 9: and that Perſons truely Juſtified, walk not *after the Fleſh*, but *after the Spirit*, Rom. 8. 1: and that they that are Chriſt's have crucified the fleſh with its Affections and Luſts, *Gal.* 5. 24: and that as many as are Led by the Spirit of God, they are the Sons of God, *Rom.* 8. 14: and that Chriſt is in Profeſſors, except they be Reprobates, 2 *Cor.* 13. 5: and that if any Man be in Chriſt, he is altogether Evangelically New, 2 *Cor.* 5. 17: and that ſuch put no Confidence in any Duty or Priviledge of a fleſhly Nature, *Phil.* 3. 3: and that we are made Partakers of Chriſt, if we Hold faſt the Beginning of our Confidence *ſtedfaſt* unto the End, *Heb.* 3. 14: and that Chriſt's Myſtical Body encreaſeth unto the Edifying of it ſelf in Love, *Eph.* 4. 16, with the Encreaſe of God, *Col.* 2. 19.

The *Man of Sin* and his party, will Canonize any for their Money; but a man after God's own

own Heart, dareth not to make that Holy Oyntment Common. He is willing to Hope all things, but yet his Charity is not Blind or Simple. And as *David*'s Diſpenſation ſhall get up, or as the Goſpel-Temple State ſhall be Revived; ſo men will be adjudged Saints, according to theſe Characters of *Paul* and *David*.

8. *David* witneſſeth concerning the *proper Character* of *Sinners*; whom he deſcribeth by their Sitting or conſtant Walking or at leaſtwiſe Standing in a Wicked way, *pſa.* 1. 1: and by their inveterate Hatred againſt Chriſt's Kingly Intereſt, *pſa.* 2. 1, 2, 3: and by their falſe hearts, and Inward wickedneſs and flattering Tongue, *pſa.* 5. 9. Such do forget God, *pſa.* 9. 17, and think themſelves to be more than Men, *v.* 20. Their Mouth is full of Curſing and Deceit, *pſa.* 10. 7; with flattering Lips and a Double heart do they ſpeak, *pſa.* 12. 2; they love all Devouring words, *pſa.* 52. 4; counting their Lips their own, which may not be controlled, *pſal.* 12. 4. Their wayes are alway Grievous, *Pſal.* 10. 5; and there is no Fear of God before their eyes, *pſ.* 36. 1. They ſet themſelves in a Way that is not good, *pſ.* 36. 4; and Strengthen themſelves in their Wickedneſs, *pſ.* 52. 7; and Boaſt themſelves in Miſchief, *v.* 1. They flatter themſelves, untill their Iniquity be found to be Hatefull, *pſa.* 36. 2; they love Evil more than Good, *pſ.* 52. 3; and though they may not Doe Evil, yet do they not Abhor it, *pſ.* 36. 4. Such Bleſs the Covetous, whom God abhorreth, *pſa.* 10. 3; truſting in their abundant Riches, and not in God, *pſa.* 52. 7; ſcorning in their Proſperity to ſeek after

after God, who then is not in all their thoughts, *pſa.* 10. 4. Such ſay in their heart, they ſhall never be in Adverſity, *pſal.* 10. 6, who therefore call their Lands after their own Names, *pſal.* 49. 11. They are wicked Perſecutors of Gods Poor Saints, *pſal.* 10. 2, Eating them up like Bread, *pſal.* 53. 4, when they have caught them with their Subtlety and Diſſimulation, *pſa.* 10, 8, 9, 10. They are eſtranged from the VVomb, *pſa.* 58. 3, and will not hearken to a Reclaiming Voice, *v.* 4, 5. Gods Judgements are far above, out of their Sight, *pſa.* 10. 6; concluding that God is like them, *pſa.* 50. 21, or that he Seeth not, *pſa.* 94. 7, or that he hath forgotten, *pſal.* 10. 11, or that he will not require it, *v.* 13; and in very deed he ſaith in his heart, that there is no God, although he doth not ſpeak it out, *Pſal.* 14. 1.

VVhich Teſtimony is confirmed by *Paul* at large, *Rom.* 3. 10, 11, 12, *&c*, and in relation to *Jewiſh* Profeſſors as well as others, *v.* 9, whom the Goſpel (which was typified by *David*'s time) doth by ſuch characters convince of being in an Unregenerated State, *v.* 19, whatever Pretenſe ſuch may make unto Religion, or the Priviledges of Gods People.

If any man whatever, be either Groſſely prophane, ſo as not to Call upon God; or Morally Vicious, *viz.* a Curſer, a Liar, a Slanderer, a Diſſembler, *&c*; or an Oppoſer of Chriſt's Kingly Intereſt when the ſet-time is come; or a Perſecutor of God's poor People; or a Companion and Encourager of ungodly men; or a flatterer of himſelf in any ſecret ſin; or one that

doth not Abhorre all manner of Iniquity: Such a man (whatever he may ſeem to be) is in the Scripture-ſence a VVicked man; who will be ſo accounted by men after God's own heart, and then more eſpecially, when that Intreſt ſhall be advanced, which was typified by *Davia*'s Diſpenſation.

9. *David* witneſſeth concerning that outward Proſperity which may befall the very *worſt of men*; who may ſpring and flouriſh, *pſ.* 92.7; who may be Lively and Strong, *pſa.* 38. 19; whoſe Eyes may ſtand out with Fatneſs, *pſal.* 73. 7; who may Multiply, *pſa.* 38. 19, and be full of Children, *pſ.* 17. 14; whoſe Belly may be filled with God's Hid Treaſure, *pſa.* 17. 14; who may be Rich, and the Glory of whoſe Houſe may be encreaſed, *pſa.* 49. 16; whoſe wicked Devices may be brought to paſs, *pſa.* 37.7; who may Boaſt of their hearts deſire, *pſa.* 10. 3, and have more than heart can wiſh, *pſal.* 73. 7; who may leave Subſtance to their Babes, *pſa.* 17. 14; who may not be in Trouble as other men, *pſa.* 73. 5; who may have no Bands in Death, *pſal.* 73. 4; and who may be accounted Bleſſed, though God Abhorre them, *pſa.* 10. 3.

So alſo *Paul* witneſſeth, that the Crucifiers of Chriſt were Princes, 1 *Cor.* 2. 8; and that Backſliders have the greateſt ſtore of Money, 1 *Tim.* 6. 10; and that they who could comply with Idolaters, 1 *Cor.* 8. 10, were full and Rich, and Reigned as Kings, 1 *Cor.* 4. 8.

A gracious heart knoweth this, and therefore he doth not think any whit the better of thoſe, but rather ſuſpecteth their ſpiritual State, who doe

doe moſt abundantly ſhare in theſe Earthly Accommodations.

10. *David* witneſſeth concerning the Saints being Afflicted, whoſe Afflictions are very *many*, Pſa. 34. 19, being apt to be Reproached, *pſa.* 79. 12; and ſwallowed up Quick, *pſa.* 124. 3; and Broken in pieces, *pſa.* 94. 5; and fed with the Bread of tears, *pſa.* 80. 5; and triumphed over, *pſa.* 94. 3, and Killed all the day long, *pſa.* 44. 22; and none to Bury them, *pſ.* 79. 3; or at leaſt-wiſe to be in Priſon, and condemned to die, *pſ.* 102. 20.

So alſo *Paul* telleth us, that we muſt through much Tribulation enter into the Kingdom of God, *Act.* 14. 22; and that all who will live Godly in Chriſt Jeſus ſhall ſuffer Perſecution, 2 *Tim.* 3. 12; it being Now, in that reſpect, as it was of Old, *Gal.* 4. 29; ſo that if the Saints had hope in this life onely, they were of all men moſt Miſerable, 1 *Cor.* 15. 19; as being apt here to be Deſpiſed, Defamed, Reviled, Buffetted, made a Spectacle to the World, accounted as its filth, and as it were appointed unto Death, 1 *Cor.* 4. 9, 10, 11, 12, 13.

All which a gracious heart is well acquainted with, and therefore he dares not find fault with ſuch a Portion, leſt he ſhould offend againſt the generation of God's children, *pſa.* 73. 15.

11. *David* witneſſeth concerning the Saints Happineſs as to the Main, notwithſtanding thoſe hard meaſures which they meet with. And ſo he doth pronounce them bleſſed, *pſ.* 1. 1, with the Bleſſing of God, *pſ.* 3. 8, who will Bleſs the Righteous, and compaſs him with favour, as with a

ſhield, *pſ.*5.12. And more particularly he telleth us, that the ſins of ſuch are covered and not imputed to them, *pſ.* 32.1, 2; and that the Lord is theirs, *pſ.*33.12; and that he hath ſet them apart for himſelf, *pſal.*4.3; and that their ſteps are ordered by him, *pſ.* 37.23; and that he will preſerve them from this Generation, *pſal.* 12.7. *viz.* from *Saul* and his party, who typified the Man of Sin, and more eſpecially with reference unto his laſt Appearance, as hath been oft hinted. Such never ſhall be moved, *pſ.*15.5; and though they ſhall, they ſhall not be utterly caſt down, for the Lord upholds them with his hand, *pſ.* 37. 24; who will give ſtrength unto his people, *pſ.*29.11. The End of ſuch men is Peace, *pſ.*37. 37; and they ſhall ſtill bring forth fruit in old age, *pſa.* 92. 14; being crowned with Grace here, and Glory hereafter, *pſa.* 84. 11. God's ſecret is with them, *pſa.* 25. 14; and they ſhall want no Good thing, *pſa.* 34. 9, 10; for the Lord taketh Pleaſure in their Proſperity, *pſa.* 35.27; and their Little is better than the Riches of many others, *pſa.* 37. 16. The Lord is nigh unto them, *pſa.* 34. 18; his Eye is upon them, *pſa.* 33. 18; his Ears are open to their Crye, *pſa.* 34. 15; who biddeth them to open their mouth wide, and he will fill it, *pſa.* 81. 10. They ſhall inherit the Earth, *pſ.* 37. 9, becauſe they are Bleſſed of the Lord, *v.* 22; and as the Lords Goodneſs is laid up for them Hereafter, ſo alſo is it wrought for them at Preſent, *pſa.* 31. 19. They may expect to be Preſerved from Trouble, *pſ.* 32.7, ſince they are God's Hidden ones, *pſa.* 83. 3, not one of whoſe Bones is broken, *pſa.* 34. 20;

or

or to be Delivered out of Trouble, *Pſa.* 34. 19. 22, ſince the Angels ſtand charged with them, *Pſa.* 91. 3. 11; or at leaſtwiſe the Lord will not condemn them when they are Judged, *Pſa.* 37. 33; and they ſhall find at laſt that all his Paths are Mercy and Truth unto them, *Pſa.* 25. 10, who hath undertaken to Teach them in the way which they ſhall goe, *Pſ.* 32, 8, and who will be their Guide even unto Death, *Pſa.* 48. 14. All which Promiſes will Eminently be fulfilled in the Letter, together with the Rearing up of *Davids* Temporal Kingdome in theſe latter dayes.

So alſo *Paul* witneſſeth, that true Believers ſhall never be condemned, *Rom.* 8. 1, ſince God hath Juſtified them, *v.* 33, and hath forgiven them all their Treſpaſſes, *Col.* 2. 13. Such are not Servants but Sons, *Gal.* 4. 5, 6, being predeſtinated to the Adoption of Children by Jeſus Chriſt, *Eph.* 1. 5; and if Children, then Heirs, *Rom.* 8. 17; whoſe vile Bodyes ſhall be one day changed, *Phil.* 3. 21, and then they ſhall appear in Glory, *Col.* 3. 4, ſuch as never yet entred into the Heart of man to imagine, 1 *Cor.* 2. 9. Such are at preſent Bleſs'd with all ſpiritual bleſſings, *Eph.* 1. 3; they have the Mind of Chriſt, 1 *Cor.* 2. 16; there is no Law againſt them, *Gal.* 5. 23; they may be confident that God will Perfect whatever good work he hath Begun, *Phil.* 1. 6; and he hath ſaid, that he will never leave them nor forſake them, *Heb.* 13. 5. All things are theirs, 1 *Cor.* 3. 22; Freely, *Rom.* 8. 32; and every thing they have, is ſanctified to their uſe, 1 *Cor.* 7. 14. Their very Sufferings are

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a Gift, *Phil.* 1. 29; and all things ſhall work together for their good, *Rom.* 8. 28; and more eſpecially their Perſecutions, 2 *Cor.* 4. 17; for if we Suffer with Chriſt, we ſhall alſo Reign, 2 *Tim.* 2. 12; and God is faithfull, who will not ſuffer them to be tempted above what they are able to bear, 1 *Cor.* 10. 13.

The conſideration whereof, doth help a gracious heart to be contented with what he hath, *Heb.* 13. 5; and not to faint, 2 *Cor.* 4. 16, 17, but to glory in Tribulation, *Rom.* 5. 3; and alway to Abound in Gods work, as knowing that his Labour ſhall not be in vain in the Lord, 1 *Cor.* 15. 58.

12. *David* witneſſeth concerning the *Sinners Miſery*, upon the Whole, whatever preſent Proſperity he meeteth with. And ſo he telleth us, that it ſhall not be with them as with the Righteous, *pſal.* 1. 4; but Salvation is far from them, *pſ.* 119. 155; who are the Hated of Gods Soul, *pſ.* 11. 5; whom he forbiddeth to declare his Statutes, or to take his Covenant into their mouth, *pſa.* 50. 16; againſt whom the Lord's face is ſet, *pſa.* 34. 16; and many ſorrows ſhall be to them, *pſal.* 32. 10; which they ſhall not eſcape, for God's Right hand will find them out, *pſal.* 21. 8. They ſhall bring forth falſhood, *pſ.* 7. 14, and not perform their Miſchievous Device, *pſ.* 21. 11, and their miſchief ſhall return upon themſelves, *pſ.* 7. 15, 16. Their way ſhall periſh, *pſ.* 1. 6; and if they turn not, *pſ.* 7. 12, the Lord will rain upon them Snares, Fire and Brimſtone, *pſ.* 11. 6; and they ſhall be cut down like Graſs, *pſ.* 37. 2, within a little while, *v.* 10, though

though never ſo flouriſhing, *v.* 35, 36. They ſhall be made as a fiery Oven, *pſa.* 21. 9; and ſhall drink the Dregs of Gods Cup, *pſ.* 75. 8; and be deſtroyed for ever, *pſa.* 52. 5, before the Pots can feel the thorns, *pſal.* 58. 9; and when they flouriſh, it is that they might be thus Deſtroyed, *pſal.* 92. 7. And at the laſt they ſhall be turned into Hell, *pſa.* 9. 17, for the Ungodly ſhall not ſtand in the Day of Judgement, nor Sinners in the Congregation of the Righteous, *pſa.* 1. 7.

And in relation to ſome particular ſorts of Sinners, he telleth us, that their ſorrows ſhall be multiply'd who haſten after another God, *pſa.* 16. 4: Such ſhall be Deſtroyed and not Built up, who regard not the works of God, nor the Operation of his hands, *pſa.* 28. 5: Such as Turn aſide unto their crooked wayes, the Lord ſhall lead them forth with the workers of Iniquity, *pſa.* 125. 5: The Lord knoweth the Proud afar off, *pſ.* 138. 6, and will bring down High Looks, *pſ.* 18. 27, and plentifully rewardeth the proud doer, *pſ.* 31. 23: And as for wicked Perſecutors, he layeth before them what did befall ſuch like of Old, *pſ.* 78. 42, to the 51 *verſe*. He prayeth againſt them ſadly, *pſal.* 69. 22, to the 29 *verſe*, *pſ.* 35. 4, 5, 6. 26, *pſa.* 83. 13, *pſa.* 109. 7, *pſa.* 129. 5, *pſ.* 140. 9; and he foretelleth, that ſuch ſhall be as a Bowing wall, or tottering Fence, *pſ.* 62. 3, whom God will ſhoot at, and ſuddenly ſhall they be wounded, *pſ.* 64. 7, they ſhall fall by the Sword, and be a portion for Foxes, *pſa.* 63. 9, 10. And as for the Deſperate Oppoſers of Chriſts Kingly Intereſt, the Lord ſhall have

have them in Deriſion, *pſa.* 2. 4, advancing it in deſpight of them, *v.* 6, becauſe it is Decreed, *v.* 7; and then ſhall he ſpeak unto them in his Wrath, *v.* 5, and Break them with a rod of Iron, *v.* 9, for he hath reſolved to make all thoſe Enemies his Footſtool, *pſ.* 110. 1, who therefore are bid to Kiſs the Son, leſt he be angry, and they periſh from the way, *pſa.* 2. 12. All which Judgements will Eminently be put in Execution, together with the advancement of Chriſt's Temporal Kingdom in theſe latter dayes.

So alſo *Paul* telleth us, that the Son of the Bond-woman ſhall not be Heir with the Son of the Free-woman, *Gal.* 4. 30; and that ungodly men ſhall not inherit the Kingdom, 1 *Cor.* 6. 9, 10; being Alienated from the Life of God, *Eph.* 4. 18; and Strangers from the Covenants of Promiſe, *Eph.* 2. 12, the Children of wrath, *v.* 3; who ſhall be puniſhed with everlaſting Deſtruction, 2 *Theſſ.* 1. 9; and which ſhall ſuddenly come upon them, as travail upon a woman with Child, and they ſhall not eſcape, 1 *Theſſ.* 5. 3. And more particularly he telleth us, that Idolaters are juſtly given up to other Sins, *Rom.* 1. 23, 24: and that Apoſtates are hardly to be Reclaimed, *Heb.* 6. 4, 5, 6: and that Seducers ſhall wax worſe and worſe, 2 *Tim.* 3. 13: and that Perſecutors pleaſe neither God nor Man, filling up their Sins alway, for the wrath is come upon them to the uttermoſt, 1 *Theſſ.* 2. 15, 16; and that it is a Righteous thing with God, to recompenſe tribulation to them, 2 *Theſſ.* 1. 6.

All which a gracious heart is well acquainted with,

with, and therefore he envieth not their preſent portion, *pſa.* 37. 1, 2; he will not Paſſionately Avenge himſelf upon them, *Rom.* 12. 19; and he exhorteth all to ſave themſelves from this untoward Generation, *Act.* 2. 40.

13. Laſtly, *David* doth evidence that he was a man after God's own heart, by that full meaſure of *Acquaintance* which he had with God himſelf; and by that glorious Teſtimony which he doth bear concerning him, both under an *Eſſential* and *Perſonal* Conſideration.

Firſt, *David* doth witneſs concerning God, as he is *Eſſentially* to be conſidered, or as the Father, Word and Spirit are all One God. And ſo,

1. He teſtifieth, that though there be that are called *Gods*, both Angels, *pſa.* 97. 7, and Men, *pſa.* 82. 6; yet there is but One True God, for *who is God ſave the Lord*, Pſa. 18. 31? and he is God Alone, *pſa.* 86. 10; whoſe Like is not to be found among the Gods, *v.* 8, for who in the Heaven can be compared with him, or who among the Sons of the Mighty can be Likened to him, *pſa.* 89. 6?

So alſo *Paul* witneſſeth, that God is One, *Gal.* 3. 20; and that there is none other God but One, though there be many that are called Gods, 1 *Cor.* 8. 4, 5, which yet are No Gods by Nature, *Gal.* 4. 8; and that they be No Gods which are made with hands, *Acts* 19. 26.

Which every gracious heart will readily aſſent unto, and doth witneſs it by his Practice, and not by his Profeſſion onely, as thoſe may doe whom yet the Scripture calls *Idolaters*, becauſe

they give that Honour to the Creature, which is onely due to God, *Eph.* 5. 5. Nor doth he onely acknowledge this One God, in opposition unto Stocks and Stones, whom Heathens worship; or unto Satan whom Prophane men worship; or unto the World whom Sensual and Covetous Professors worship: but also, in opposition to the *Man of Sin*, who sitteth in the Temple of God, shewing himself that he is God, 2 *Thess.* 2. 4, by his Restoring those ancient Ceremonies which God hath Abrogated, and by his Commanding those Religious Acts which God hath not Required, and by his Forbidding what God Expressely hath Commanded; whom therefore Men after Gods own heart, could never yet (in any of those Cases) submit unto, because they have but one Law-giver, *Jam.* 4. 12; and because such are said to worship Idols, *Rev.* 9, 20, who do thus worship the Beast, *Rev.* 14. 9; and though they Profess to know God, yet do they in Works Deny him, who thus give heed to *Jewish* Fables and Men's Commands, *Tit.* 1. 14. 16. And though that Christ's choisest Servants, did Submit unto the Temporal Power of that *Roman* Dragon, and of the *Babylonish* Beast, during the time of their Reign, because then Christ's Temporal Kingdom was not as yet set up, *Rev.* 12. 5, or else was Interrupted, *Rev.* 11. 2; as God's *Israel* of Old did submit unto the Temporal Power of that *Egyptian* Dragon *Pharaoh*, and of the King of *Babylon* afterwards, so long as their Reign continued, because then God's Visible Rule (in *Israel*'s hands) was either not set up, *Gen.* 15. 13. 18, or Interrupted

rupted, *Jer.* 29. 7: Yet towards the Expiration of the *Roman* Dragon's Reign, Christ's Party made Warre with him, *Rev.* 12. 7; and towards the Expiration of the Beast's Reign, Christ's Witnesses make Warre with him, *Rev.* 11. 7; because then the Time was come, for the Lord to Judge the Earth, and to prepare his Throne for Judgement, as an Evidence that His Name *alone* is *Jehovah*, Psa. 82. 8, and 9. 7. & 83. 18; as *Moses* at such a time did contend with that *Egyptian* Dragon, *Exod.* 4. 23, and as God's *Israel* at such a time, did Cease to pray for the Peace of *Babylon*, *Psa.* 137. 8; because then the time was come, for *Abraham*'s Anoynted Seed, *Psa.* 105. 15, to possess the Gates of his Enemies, *Gen.* 22. 17, and for the Lord to Reign in Mount Sion, *Mich.* 4. 7: Ever after which time Christ's choisest Servants disown the *Man of Sin*'s Temporal (as well as Ecclesiastical) power, because the time is then come, for God to convince the World, that he is the onely true God, by setting up his more Immediate and Visible Kingdom among his *Israel*; till when, the World will not confess that the Saints God is the Onely God, if there be any such; and at which time, those Earthly Gods shall all Die like men as to their Politick Capacity, *psa.* 82. 7, and shall be Proclaimed to be Idols or Graven Images, whose Worshippers will then be Confounded, *Psa.* 97. 7, as Christ's Kingdom shall be brought into the World, *Heb.* 1. 6, each Branch of which Kingdome doth manifest unto the World that the Saints God is the Onely true God; and therefore though Other Lords Besides Him have had

Dominion over them, yet by him (at that time) they will Onely make mention of His Name, *Isa.* 26. 13, as their Judge and Law-giver and King, *Isa.* 33. 22. From whence also we may Partly understand, how the Lord might be said, not *formerly* to have been Known by that Name *Jehovah*, till *Israel*'s Departure out of *Egypt*, *Exod.* 6. 3; *viz.* because this Name [*Jehovah*] doth principally import, that God is Alone, *ps.* 83. 18, or that there is No God beside this Lord Jehovah, *Isa.* 41. 6; which Truth was not Effectually and clearly made out, untill that his Typical *Israel* was then Anointed to be Supream above other Earthly Gods, which formerly their Forefathers had not been; and in whose Temporal Advancement the Lord did first Visibly appear to be the Onely God, by taking all worldly Rule and Power into his own hand, which first Beginneth in his Saints, *Isa.* 24. 23, from whom it passeth (in time) unto the Son, *Dan.* 7. 27, and by him it will be (at last) delivered up unto the Father, 1 *Cor.* 15. 24, that God may be *All in All*, v. 28: And as this Kingly Interest of his shall get up in the World, in *that Day shall there be but One Lord* (or *Jehovah*) *and his Name One*, Zach. 14. 9; which every true gracious heart will (in all Ages) readily subscribe unto, *Isa.* 44. 5, and to the utmost height of God's Encreasing Due, and of his Peoples Duty, *Psa.* 96. 8. 10.

2. *David* witnesseth concerning Gods being a Creatour; who hath made us, and not we our selves, *psa.* 100. 3, with much Dreadful wonder, *psa.* 139. 14, and Secret Curiosity, *v.* 15; who

who alſo *made* Heaven and Earth, *Pſa.* 121. 2; who laid the foundations of the Earth, *Pſa.* 104. 5; and hath founded the World and its fullneſs, *Pſa.* 89. 11; by whoſe Word were the Heavens made, and all the Hoſt of them by the breath of his Mouth, *Pſa.* 33. 6.

So alſo *Paul* witneſſeth, that God made the World, and all things therein; from whence he argueth, that he dwelleth not in Temples made with hands, as poor Superſtitious Creatures were apt to think; and that he needeth not be Worſhipped with mens hands, ſince he giveth to all Life and Breath; and that he hath made of one Blood all Nations of men, that they might ſeek after him; and that men who are his Offspring, ſhould therefore not think that the Godhead or Creatour can be like unto Gold or Silver or Stone graven by Art and Man's Device, *Act.* 17. 24, 25, 26, 27, 29. And elſewhere he exhorteth poor Heathens to Turn from their Vanities unto the Living God, who Made Heaven and Earth, and the Sea, and all things that are therein, *Act.* 14. 15.

A man after God's own heart is well acquainted herewith, who therefore dare not ſay, that God made him not, *Iſa.* 29. 16: and who therefore doth call him the *Lord Alone*, Neh. 9. 6, *Iſa.* 37. 16; accounting thoſe Gods to be Periſhing, who have not *made* Heaven and Earth, *Jer.* 10. 11; from whom he therefore turneth unto his Maker, *Iſa.* 17. 7: not daring to Requite him ill, becauſe he hath *made* him, *Deut.* 32. 6: nor making himſelf more Pure than his Maker, *Job.* 4. 17, but therefore aſcribing Righte-

Righteouſneſs unto him, *Job* 36. 3: not *ſtriving* with his Maker, *Iſa.* 45. 9, who may doe whatever ſeemeth good unto him, *Jerem.* 27. 5: and Truſting in him, *Pſal.* 124. 8. 1 *Pet.* 4. 19.

3. *David* doth witneſs, that God is *Every where*, and that he Knoweth All things. He knew not whither to flee from Gods Preſence, who was in Heaven and Hell, and in the uttermoſt parts of the Sea, *Pſal.* 139. 7, 8, 9. He doth acknowledge that God trieth the Children of men, *Pſa.* 11. 4; and that he Looketh upon all the Inhabitants of the Earth, *Pſa.* 33. 14; and that all his Adverſaries were before him, *pſa.* 69. 19, who Beholdeth their Spight and Miſchief to Requite it with his hand, *Pſa.* 10. 14. And as concerning himſelf, God Knew his reproach and ſhame, *Pſa.* 69. 19; and his groaning Deſires were not Hid from him, *Pſa.* 38. 9: yea he trieth the Heart and Reins, *pſa.* 7. 9; unto whom the Darkneſs and Light are both alike, *pſa.* 139. 12. He underſtood his Thought afar off, and every word in his tongue, and was acquainted with all his wayes, *pſa.* 139. 2, 3, 4; and therefore he kept God's Precepts, *pſa.* 119. 168; ſhall not God elſe ſearch it out; for he Knoweth the Secrets of the heart, *pſ.* 44. 21.

So alſo *Paul* witneſſeth, that God is not far from every one of us, *Act.* 17. 27; and that he Trieth our Hearts, in which reſpect he durſt not pleaſe Men but God, 1 *Theſſ.* 2. 4.

A Gracious heart knoweth, that God is ſo in Heaven, as that he doth alſo fill the Earth with his Eſſential preſence, *Jer.* 23. 24, although he be

be not Graciouſly preſent *every where*, Numb. 14. 42; and therefore he dares not indulge the moſt Secret or Pleaſant Sin, for *the wayes of man are before the eyes of the Lord, and he pondereth all his goings*, Prov. 5. 20, 21.

4. *David* doth witneſs concerning the *Greatneſs* of *God's Power* and *Terrour*. His Greatneſs is affirmed by him to be unſearchable, *pſa.* 145. 3; whom Power belongeth unto, *pſa.* 62. 11, who hath a Mighty Arm, *pſ.* 89. 13, and whom none is like unto in point of Strength, *v.* 8: and as a proof whereof he hath ordained Strength out of the mouth of Sucklings, *pſa.* 8. 2; he lifteth up from the Gates of Death, *pſ.* 9. 13; he bringeth the Counſel of the Heathen to nought, *pſ.* 33. 10; the Wrath of man ſhall praiſe him, the Remainder of Wrath ſhall he Reſtrain, *pſa.* 76. 10. And as to God's Terrour, he telleth us, that God is greatly to be feared by his People, *pſ.* 89. 7; for the Lord moſt High is Terrible, *pſa.* 47. 2; in whoſe ſight none may ſtand when he is once angry, *Pſa.* 76. 7; in which regard, all the World is bid to ſtand in Awe of him, *Pſal.* 33. 8; and his Oppoſers are bid to Kiſs him, leſt he be Angry, *Pſa.* 2. 12; at whoſe Wrath the Earth ſometimes Trembled, *pſ.* 18. 7; and becauſe of whoſe great and terrible Power his Enemies ſhall one day ſubmit unto him, *Pſal.* 66. 3.

So alſo *Paul* ſtyleth him, a Great God, *Tit.* 2. 13; the conſideration of whoſe Strength ſhould keep Idolaters from provoking him unto Jealouſie, 1 *Cor.* 10. 22; who is a conſuming fire, *Heb.* 12. 29; and into whoſe hands it is a fearfull

full thing to fall, *Heb.* 10. 31; and becauſe that *Paul* knew his Terrour, he therefore perſwaded men in ſuch a Self-ruining way, 2 *Cor.* 5. 11, ſo as that others thought him to be Beſides himſelf, *v.* 13.

This doth encourage a gracious heart humbly to expect Great things from this God, who is in a more eſpecial manner Great in *Sion*, Pſal. 99. 2; and therefore do ſuch yield ſuitable Services unto him, becauſe he is ſo Great a King, *Mal.* 1. 14. And his almighty Power doth make them to ſeek unto him, *Job* 8. 5; and to *fear* him onely, and not any other in compariſon of him, *Heb.* 11. 27.

5. *David* doth witneſs concerning God's *All-ſufficiency*, both in relation to Himſelf and Others. His Allſufficiency as to Himſelf, is largely declared, *Pſa.* 50. 9, 10, 11, 12, who therefore needeth not what Man can doe, for the World is his and the fulneſs thereof. And his Allſufficiency as unto Others, appeareth both in his Proviſion and Security: *David* concluded he ſhould not *want*, becauſe the Lord was his *Shepheard*, Pſa. 23. 1: Nor did he fear what man could doe unto him, becauſe the Lord was on his ſide, *Pſa.* 118. 6; whom he did therefore *truſt* in, *Pſ.* 56. 4. 11; and was not afraid, though an Hoſt ſhould encamp againſt him, *Pſa.* 27. 3; and though ten thouſands of *people* did compaſs him round about, *Pſa.* 3. 6.

So alſo *Paul* telleth us, that God is not *worſhipped* with men's hands, as though he *needed* any thing, *ſeeing he giveth to all Life and Breath and all things*, *Act.* 17. 25: the Word of whoſe Grace

Grace is able to build men up, *Act.* 20. 32; and if he be for us, who then can be againſt us, *Rom.* 8. 31? ſince his Grace is *ſufficient*, 2 Cor. 12. 9; ſo that *we may boldly ſay, The Lord is my helper, I will not fear what man ſhall doe unto me*, Heb. 13. 6; whoſe Promiſe of not failing us, ſhould make us content with what we have, *ver.* 5; and whom we ſhould therefore Glorifie, becauſe he is Able to doe exceeding Abundantly above all that we ask or think, *Epheſ.* 3. 20, 21.

The conſideration of which *Alſufficiency* or *Almightineſs*, doth move a gracious heart, to walk before God and to be perfect, *Gen.* 17. 1; and yet to walk humbly with him, ſince Man cannot be Profitable to the Almighty, *Job* 22. 2, 3; and not to deſpiſe the leaſt of his Chaſtiſements, *Job* 5. 17; nor yet to fear that he will pervert Juſtice, *Job* 8. 3.

6. *David* doth teſtifie concerning *God's Holineſs*, even then when himſelf was ſeemingly forſaken, *Pſa.* 22. 1, 2, 3. He hath no pleaſure in *wickedneſs*, neither ſhall Evil dwell with him, *pſa.* 5. 6. Such as abide in his Tabernacle, are upright *walkers*, and righteous *workers*, *pſ.* 15. 1, 2, or ſuch as have *clean hands* and a *pure heart*, Pſal. 24. 3, 4. But *he is angry with the wicked every day*, Pſal. 7. 11; and hateth all workers of Iniquity, *pſ.* 5. 5, with Soul-hatred, *pſ.* 11. 5; whom he will Deſtroy, *pſ.* 5. 6, unleſs they Turn unto him, *pſa.* 7. 12, 13. Whoſe Holineſs did make him greatly to Abhorre his own *Iſrael*, when once they turned *Idolaters*, Pſa. 78. 58, 59; nay, and if *David* himſelf ſhould regard Iniquity

in his heart, he then concluded that God would not hear him, *pſ.* 66. 18.

So alſo *Paul* biddeth us to follow after *Holineſs*, without which no man ſhall ſee God, *Heb.* 12. 14; who will execute his Judgments upon them that commit Iniquity, *Rom.* 2. 2.

Thence it is, that a Gracious heart endeavoureth to be Holy, becauſe God is ſo, 1 *Pet.* 1. 16; who will by no means clear the Guilty, *Exod.* 34. 7, and much leſs thoſe whom he hath known of all the Families of the Earth, *Am.* 3. 2.

7. *David* doth teſtifie that *God is Juſt and Righteous. The Righteous Lord loveth Righteouſneſs*, Pſal. 11. 7, and *Judgment*, *pſa.* 33. 5: his *Righteouſneſs* is like the great Mountains, *Pſa.* 36. 6: yea his Right Hand is full of Righteouſneſs, *Pſa.* 48. 10: he Judgeth the world in Righteouſneſs, *pſ.* 9. 8; and *David* knew that God's Afflicting Judgements upon himſelf were Right, *pſa.* 119. 75: indeed ſome of God's footſteps are not known, *pſ.* 77. 19, which Brutiſh men underſtand not, *Pſa.* 92, 5, 6. 7, and which were too Painfull for *David* himſelf to find out, *pſa.* 73. 16. 17; but although Clouds and Darkneſs are round about him, yet Righteouſneſs and Judgement are the Habitation of his Throne, *pſ.* 97. 2.

So alſo *Paul* telleth us, that Gods Judgements are unſearchable, and his VVayes paſt finding out, *Rom.* 11. 33; but yet his Righteouſneſs will one day fully be Revealed, both in the Sinners deſtruction, *Rom.* 2. 5, and in the Saints Reward, *Heb.* 6. 10, one manifeſt token where-

whereof, is the preſent Tribulations which they endure, 2 *Theſſ.* 1. 4, 5.

This maketh a gracious Heart to rejoyce at the thought of his coming to judge the VVorld with Righteouſneſs, *Pſa.* 96. 10, 11, 12, 13, who then will bring forth their Righteouſneſs as the Light, *Pſa.* 37. 6; and in the mean time, though they are humbly enquiring into the Nature of his Judgements, yet dare they not call in queſtion the Righteouſneſs of what they do not underſtand, *Jer.* 12. 1, 2.

8. *David* doth teſtifie that God is *True*; whoſe Faithfulneſs doth reach unto the Clouds, *Pſa.* 36. 5; whoſe Word is Right, *Pſal.* 33. 4, and Pure, *Pſal.* 12. 6, and Tried, *Pſa.* 18. 30: who is alway mindfull of his Covenant, *Pſa.* 111. 5, and doth magnifie his VVord above all his Name, *Pſ.* 138. 2; whom *David* did therefore reſolve to truſt in, *Pſa.* 56. 3, 4, and did encourage others to doe the like, *Pſa.* 31. 24, from what had been his own Experience, *Pſal.* 27. 13, 14.

So alſo *Paul* telleth us, that though we Believe not the Promiſes or Threats of God, yet he abideth Faithfull, 2 *Tim.* 2. 12, 13; and that though every man be a Liar, yet God is True, *Rom.* 3. 4, who cannot Lie, *Tit.* 1. 2, it being impoſſible that he ſhould, *Heb.* 6. 17.

Therefore a Gracious heart may boldly ſay, he will not fear, becauſe this faithful God hath ſaid, He never will forſake him, *Hebr.* 13. 3, 4.

9. *David* doth witneſs concerning God's *Rule* or *Government* in the VVorld; who is the *Go-*

vernour among the Nations, *pſa.* 22. 28, and whoſe Kingdom ruleth over all, *pſa.* 103. 19, for all are his Servants, *pſ.* 119. 91. He doth Good, *pſa.* 119. 68, and he alſo bringeth Evil who turned the *Egyptians* heart to hate his people, *pſ.* 105. 25, and cauſed men to ride over their heads, *pſa.* 66. 12.

So alſo *Paul* telleth us, that the Earth is the Lord's, and the fulneſs thereof; in which reſpect he licenſeth Chriſtians to eat of meat ſacrificed unto Idols, in caſe they knew it not, 1 *Cor.* 10. 25, 26, but otherwiſe, he therefore wiſheth them to forbear, *v.* 28: and according to which Rule, we ſtill may thence know, how far we may warrantably make uſe of thoſe Things or Places (not in themſelves abſolutely neceſſary) which have been once tainted with Idolatry.

10. *David* teſtifieth concerning *God's abſolute Soveraignty*, who doth whatſoever he pleaſeth, in Heaven, in Earth, in the Seas, and in all deep places, *pſa.* 135. 6; who putteth down one and ſetteth up another, *pſa.* 75. 7; and therefore when *David* was corrected, he opened not his mouth, becauſe the Lord did it, *pſa.* 39. 9.

So alſo *Paul* telleth us, that God worketh *all things after the Counſel of his Will*, Eph. 1. 11; who hath Mercy on whom he will have Mercy, *Rom.* 9. 15, and whom he will he hardneth, *ver.* 18, which none may find fault with, *v.* 19; or reply againſt God, *v.* 20, ſince he hath power over us, as the Potter hath over the Clay, of the ſame lump to make one Veſſel unto honour and another unto diſhonour, *v.* 21.

This maketh a Gracious Heart to *fear* him, be-

becauſe of his Dominion, *Job* 25. 2, and who therefore dares not ſay to him, *What doſt thou? Job* 9. 12.

11. *David* teſtifieth concerning God's *general Goodneſs* unto all; to whom Mercy doth belong, *pſa.* 62. 12; who is Good, and doth good, *pſa.* 119. 68; and the whole Earth is full of his Goodneſs, *pſa.* 33. 5, viſiting the Earth and watering it, *pſa.* 65. 9, by which means he doth provide for every Beaſt, and for all the Fowls of Heaven, *pſa.* 104. 11, 12: and many are his thoughts toward Man, *pſa.* 40. 5, who hath cauſe to praiſe him for his manifold Goodneſs, *pſal.* 107. 8. 15. 21. 31; for Good and Upright is the Lord, and therefore will he teach Sinners in the way, *pſa.* 25. 8, who hath received Gifts for men, yea for the *rebellious* alſo, that the Lord God might dwell among them, *pſ.* 68. 18.

So alſo *Paul* telleth us, that God *left not himſelf without witneſs, in that he did good to* Heathens, *Acts* 14. 17, who is the Saviour of all men, in a *general* ſence, 1 *Tim.* 4. 10, and would have all men to be ſaved, 1 *Tim.* 2. 4; beſeeching them to be Reconciled, 2 *Cor.* 5. 20; and whoſe Goodneſs leadeth to Repentance, *Rom.* 2. 4.

12. *David* teſtifieth concerning God's *ſpecial Goodneſs* to his *People*, unto whom all his Paths are Mercy and Truth, *pſa.* 25. 10; and whom he pitieth as a Father doth his Children, *pſa.* 103. 13; forgiving their Iniquity, *pſa.* 78. 38; and ſuffering no man to do them harm, *pſa.* 105. 14; but giving his Angels charge over them, *pſa.* 91. 11; not forſaking them that ſeek him, *pſ.* 9. 10, but hearing their Deſire, and preparing their Heart

Heart accordingly, *pſa.* 10. 17; ſaving them, *pſ.* 18. 27, with his right hand, *pſa.* 17. 7; for he doth not abhorre the Affliction of his afflicted ones, *pſa.* 22. 24, nor will he deſpiſe his Priſoners, *pſa.* 69. 33.

So alſo *Paul* telleth us, that God is the *ſpecial Saviour* of thoſe that do Believe, 1 *Tim.* 4. 10; who comforteth ſuch when they are caſt down, 2 *Cor.* 7. 6.

13. *David* teſtifieth concerning God's being *Immutable*; who ſhall endure for ever, *pſa.* 102. 12; and whoſe Counſel is like himſelf, *pſa.* 33. 11, and ſo alſo his Mercy, *pſ.* 136. 1.

So alſo *Paul* telleth us, that God is *Immortal*, 1 Tim. 1. 16, who Onely hath *Immortality*, 1 Tim. 6. 16; and that his Gifts and Calling are without Repentance, *Rom.* 11. 29.

14. *David* teſtifieth concerning God's *Wiſdom*, which eminently appeareth in his more Heavenly work, and for which he is worthy of his People's Praiſes, *pſa.* 136. 1. 5.

But *Paul* doth more fully ſpeak of God's *manifold Wiſdom*, Eph. 3. 10; whoſe Grace aboundeth towards his, in all *wiſdom* and *prudence*, *Eph.* 1. 7, 8; which yet is an *Hidden wiſdom*, 1 *Cor.* 2. 7, and that which the VVorld calls *Fooliſhneſs*, 1 Cor. 1. 23, 24, as the VViſdom of this VVorld is Fooliſhneſs with him, 1 *Cor.* 3. 19, who is *God onely wiſe*, Rom. 16. 27.

15. *David* teſtifieth concerning the Nature of God's *good preſence*: The Creature's Preſence may yield ſome kind of momentany comfort, but in the Preſence of *God* there is *fulneſs* of Joy, and *pleaſures* for Evermore, *pſa.* 16. 11: and there-

therefore he found it to be good for him to *draw nigh* to God, whilest others went a *whoring* from him, *psa.* 73. 27, 28: accounting them Blessed, whom God had chosen to Approach unto him in his Temple, or Presence-Chamber, *psa.* 65. 4: and besides whom, he neither had nor desired any, in Earth or Heaven, *ps.* 73. 25.

So also *Paul* telleth us, that he was rather willing to be absent from the Body than from the Lord, 2 *Cor.* 5. 8: whom he did account it Best to be with, *Phil.* 1. 23; as being the Fulness of all things, *Ephes.* 1. 23; and that wherein the Saints future Glory doth summarily consist, 1 *Thess.* 4. 17.

16. *David* testifieth concerning what is the *principal Object* of God's *Delight*; who doth not Desire Legal Offerings, or that a man should think to satisfie for his Failing in one respect by his Duty in another, *psa.* 40. 6; but the Sacrifices of God are a Broken Spirit, in case of a miscarriage, *psa.* 51. 16, 17: and hearty Praises do Please him better than an Ox or Bullock, *ps.* 69. 30, 31: he also taketh pleasure in them that *fear* him, in those that *hope* in his Mercy, *psal.* 147. 11; and desireth *truth* in the Inward parts, *psa.* 51. 6.

So also *Paul* biddeth Children to Requite their Parents, for that is good and Acceptable before God, 1 *Tim.* 5. 4: and Rich men to communicate, for with such Sacrifices God is well-pleased, *Heb.* 13. 16: and Professors to Pray for the Conversion of others, for this is good and Acceptable in the sight of God our Saviour, 1 *Tim.* 2. 1. 3; and to be *transformed* by the Renewing of

of their Mind, that they may prove what is that Good and Acceptable and Perfect VVill of God, *Rom.* 12. 2; by having no fellowſhip with the unfruitfull works of Darkneſs, *Eph.* 5. 10, 11; but being fruitfull in every good work, that they may walk worthy of the Lord unto all Pleaſing, *Col.* 1. 10.

And this is the Summe of what *David* teſtifieth concerning God, as he is *Eſſentially* conſidered, or as the *Father Son* and *Spirit* are all *One God.* But then,

Secondly, *David* doth alſo teſtifie concerning *God* as he is *Perſonally* conſidered, or as the Divine Eſſence is Diſtinguiſhed into the *Father, Son* and *Spirit.* And ſo,

I. *David* witneſſeth concerning God the *Father, Pſal.*2.7, whom he doth call *Jehovah*; and in competition with whom the Son is called *Adonai*; *Jehovah* ſaid to *Adoni,* or the Lord ſaid to my Lord, *viz.* the Father to the Son, *Pſal.* 110. 1. From whence we may be able further to underſtand that knotty Scripture, *Exod.*6. 3, or how this name Jehovah was not known to *Abraham,* ſince it is evident that the word Jehovah was known to him, *Gen.* 22. 14; but yet not, as to this Myſtical import thereof, or as it doth ſignifie a Father; under which Peculiar conſideration God had not manifeſted himſelf to *Abraham* as his Expreſs Father, nor to his Seed (but onely as their God, *Gen.*17. 7.) until their coming out of *Egypt,* at which time he called *Iſrael* his Son, *Exod.*4. 22; and therefore he might be ſaid, not till that time, to be known by this name Jehovah, *Exod.* 6. 3, which ſtrictly taken, doth ſignifie his

his being Related as a Father; the Diſcovery of which ſpecial Relation, was reſerved of old, until the time of *Iſrael's* Aſcending out of the land of *Egypt*, *Ho.* 11.1, which is applied to Chriſt upon a like occaſion, *Mat.* 2.15. and who is ſaid (Manifeſtatively) to be begotten that very Day, when he was Raiſed up, in order to his Aſcenſion and Exaltation, *Acts* 13.33; where *Paul* doth concurr with *David*, in witneſſing concerning God the Father, as he alſo doth in ſeveral other places.

Though alſo, the Father may be ſignified by this word Jehovah, as it doth (moſt Properly) import his Being of himſelf, *Iſa.* 44.6; in which reſpect, that Title is alſo given unto the Son, *Jer.* 23.6, and to the Holy Ghoſt, *Acts* 28.25, with *Iſa.* 6.8,9, in a General ſence, or as theſe Three are all one God, 1 *Joh.* 5.7: but yet in a ſpecial ſence, that name Jehovah doth more Peculiarly belong unto the Father, becauſe He alone (with reference unto the Son and Spirit) may be ſaid to have his Being of Himſelf, whereas the Son is ſaid to be Begotten by the Father, *Joh.* 3.16, and the Spirit is ſaid to Proceed from both, *Joh.* 15.26.

Now men of an Antichriſtian ſpirit, doe hence appear, not to be men after Gods own Heart, as *David* was; becauſe they do (virtually at leaſt) Deny, that Chriſt is the Son, (by keeping up what he hath Abrogated, and by Impoſing what he hath not appointed) and ſo by neceſſary conſequence they alſo do Deny the Father, 1 *Joh.* 2.22. and 4.3.

II. *David* teſtifieth concerning the *Holy Spirit*, both as to his Deity and Properties.

1. The Godhead of this Spirit is witneſſed unto by *David*, when he doth affirm it to be every where, *Pſal.* 139. 7; and when he doth attribute a Creating power thereunto, *Pſal.* 104. 30; both which are Incommunicable to the Creature.

So alſo *Paul* teſtifieth that the Spirit is very God, when he applyeth that to this *Spirit*, *Act.* 28. 25. which elſewhere is ſpoken of Jehovah, *Iſa.* 6. 8, 9: and when he affirmeth that this *Spirit* and God are both one, 2 *Cor.* 3. 17, 18: and when he calleth this Spirit Eternal, *Heb.* 9. 14: and when he affirmeth it to be the ſearcher of All things, 1 *Cor.* 2. 10: and when he aſcribeth unto it a Power to Raiſe the Dead, *Rom.* 8. 11: and when he maketh this *Spirit* the Joynt-object of prayer, together with God, 2 *Cor.* 13. 14: and when he ſaith that Goſpel-ſaints are the temples of this *Holy Spirit*, 1 *Cor.* 6. 19, as well as of God, 1 *Cor.* 3. 16.

A man after God's own heart, is one who will not deny the proper God head of the Holy Ghoſt.

2. *David* doth alſo witneſs unto a Threefold property belonging to this *Spirit*.

Firſt, *David* tells us, that the Spirit of God is Good or Uſeful, *pſ.* 143. 10.

Whoſe Uſefulneſs is more Particularly declared by *Paul*; as it doth lead us into the knowledge of our Hidden Priviledges, 1 *Cor.* 2. 10: as it doth fill the heart with Joy, *Rom.* 14. 17: as it doth witneſs with our ſpirit, that we are the children of God, *Rom.* 8. 16; as it maketh us to Rejoyce in Perſecutions, 1 *Theſſ.* 1. 6, *Rom.* 5. 3. 5; as it is an Earneſt of what is to come, 2 *Cor.* 1. 22; as it maketh us to Abound in Hope, *Rom.* 15. 13;

15.13; as it helpeth us to Wait with Patience, *Gal.* 5.5: as it delivereth us from under the Law, *Gal.*5.18: as it doth in ſome ſence Juſtifie us, 1 *Cor.* 6.11: as it Keepeth the good things which are committed to us, 2 *Tim.* 1.14: as it doth furniſh with Ordinary Gifts as well as Extraordinary, 1 *Cor.*12.8,9, 10: as it Teacheth how to ſpeak in Preaching, 1 *Cor.* 2.13: as it maketh our Preaching to be powerful, 1 *Theſſ.*1.5, or to imprint upon men's hearts, 2 *Cor.* 3.3: as it helpeth our infirmities in Prayer, *Rom.*8.26: as it ſtrengtheneth us with might in the Inner man, *Eph.*3.16: as it Mortifieth our fleſhly luſts, *Rom.*8.13: as it doth ſanctifie, *Rom.* 15.16. or Renew us, *Tit.* 3.5: and as it witneſſeth to our ſincerity, *Rom.*9.1.

Secondly, *David* tells us, that this Spirit of God is Holy, *pſ.*51.11; which may be ſaid to be ſo, Partly becauſe it Worketh whatever Holineſs is in the creature, as *Paul* doth oft witneſs: but eſpecially, becauſe it is Holy in it ſelf; and cannot endure unholineſs in another, being apt to be Grieved therewith, as *Paul* informeth us, *Eph.*4.30, if not Quenched, 1 *Theſſ.*5.19.

Thirdly, *David* tells us, that this Holy Spirit is alſo Free, *pſ.* 51.12; which may be ſaid to be ſo; Partly becauſe it is of the moſt Noble or Princely ſtock, (as theſame Hebrew word is oft tranſlated) proceeding from the Father; Partly becauſe it acteth Liberaly, as Earthly Nobles or Princes uſe to doe: Partly becauſe it doth make them Free (in every good reſpect) in whom it is, 2 *Cor.*3.17: But eſpecially becauſe it is a moſt Free Agent, in every of its Motions and Opera-

tions, and in which reſpect *Paul* ſtileth it a Spirit of Grace, *Heb.* 10.29.

III. *David* teſtifieth concerning *Jeſus Chriſt*; both as he is God, and Man, and Mediatour.

Firſt, as he is God; and ſo *David* doth expreſly cal him God, *pſ* 45.6. which *Paul* interpreteth concerning Chriſt, as he is the Son, *Heb.* 1.8. So alſo, *David* doth declare him to be a God by Nature, when he ſaith that the Heavens and Earth are the work of his hands, *pſal.* 102.25; which *Paul* affirmeth to be meant of Chriſt, *Heb.* 1.10. So alſo, when *David* ſtileth Chriſt, his Lord, *pſ.* 110.1; from whence Chriſt argueth his own being more than a Man, *Mat*, 22.44,45, unto the utter ſilencing of thoſe Phariſaical *Arrians*, *v.* 46, however ſome ſince are bold to queſtion ſtill whether Chriſt be very God.

Thus alſo *Paul* ſaith, that Chriſt is *God bleſſed for ever*, Rom. 9.5: for whom, and by whom all things were Made, and do conſiſt, *Col.* 1.16, 17, *Heb.* 1.2, 3; which clearly proveth that he is very God, *Heb.* 3.4: who hath neither End of Life, nor Beginning of Dayes, *Heb.* 7.3: and who will one day Appear the *Great God*, as well as his People's *Saviour*, Tit. 2.13. A man after Gods own Heart, will witneſs unto (and not Deny) the Godhead of Jeſus Chriſt.

Secondly, *David* witneſſeth concerning Chriſt, as to his *Humane Nature* alſo; in which reſpect, he calleth God the God of Chriſt, *pſa.* 45.7, as *Paul* explaineth it, *Heb.* 1.8; who had a Father, as he was God the Son; but as he was

was a Man, he had a God. Nay and *David* did alſo foretell, that Chriſt (as Man) ſhould be of the Fruit of his Body, *pſa.* 132. 11, as *Peter* doth explain it, *Act.* 2. 30; which *Paul* doth alſo witneſs unto, *Act.* 13. 22, 23; affirming that Chriſt was Made (which covertly aſſerts his Godhead) of the Seed of *David* according to the Fleſh, *Rom.* 1. 3; who elſe-where ſaith, that Chriſt *took* on him, not the Nature of Angels, but the Seed of *Abraham*, *Heb.* 2. 16; which as it doth clearly prove, that Chriſt was truely Man, ſo alſo that he was very God; ſince otherwiſe, he could not be ſaid to Take man's Nature on him, which Act doth neceſſarily preſuppoſe his Pre-exiſtent Being, and as he muſt needs be God, it being there denyed that he ever was a Proper Angel.

And as *David* foretold, that Chriſt ſhould be very Man, ſo alſo, that in that Humane Nature he ſhould be ſuddenly Raiſed from the Dead, *pſal.* 16. 10, and that he ſhould ſit therein on God's Right hand in Heaven, *pſal.* 110. 1, as *Peter* doth explain it, *Act.* 2. 31, 34: the being of which Humane Nature now in Heaven, is alſo teſtified by *Paul*, when he ſaith, that he who Deſcended into the Grave (which onely ſuiteth with Chriſt's Humane Body) is the ſame who Aſcended into Heaven, *Eph.* 4. 9, 10; from whence he alſo looked for his Appearing, 2 *Tim.* 4. 1, which word *Appearing* doth not agree with his Godhead ſtrictly taken, nor is it ever uſed, ſave with reference unto his Humane Nature.

A man after God's own Heart, will not de-

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nye (which yet too many at this day doe) that Christ still is, both very God, and also very Man.

3. Thirdly, *David* witnesseth concerning *Christ*, as he is *God-man*, or Mediatour; and that both in a *Relative* and *Absolute* respect.

1. *Relatively*, or as he stood Related unto this Mediatour; and so he calleth Christ, His *Lord*, Psa. 110. 1: as *Paul* doth also very often; both in relation to the *Jews* and *Gentiles*, 1 *Cor.* 1. 2; affirming him to be the Christians Onely Lord, 1 *Cor.* 8. 6; and that no man can truely say this, but by the Holy Ghost, 1 *Cor.* 12. 3.

A man after God's own heart, is for a *special Application* of Jesus Christ unto himself; and cannot content himself with knowing what Christ is, without some more Peculiar Relation between Christ and him. And as he is desirous to know Christ under the consideration of a Saviour, so also, he doth freely own him as a Lord, and as His Lord in particular. Christ is the Believer's Husband, and yet such call him Lord, as *Sarah* did her Husband, 1 *Pet.* 3. 6; and therefore do all his Spouses worship him, because he is their Lord, *psa.* 45. 11. And thus doth *David* call him, in the Spirit, *Matt.* 22. 43, or in Truth, *Job.* 4. 24; and not onely in a way of flattering Complement, as the most doe now, and as the worst will one day doe, *Mat.* 7. 22.

2. *David* witnesseth concerning *Christ* the Mediator, as he is *Absolutely* considered; both in relation to his *Spiritual Beauty*, his peculiar Priviledges, his special Graces, his Usage in the World,

World, and every of his Offices, as he is *Prophet*, *Prieſt*, and *King*.

1. *David* witneſſeth unto Chriſt's *ſpiritual Beauty* or Deſireableneſs, when he tearmeth him *fairer than the Children of men*, Pſal. 45. 2. Which Deſireableneſs of his, *Paul* giveth us a more particular account of, when he telleth us, that all the treaſures of Wiſdom and Knowledge are hid in him, *Col.* 2. 3: *who is the Brightneſs of his Fathers Glory, and the expreſs Image of his Perſon*, Heb. 1. 3: in whom all *fulneſs* dwelleth, *Col.* 1. 19, the *fulneſs of the Godhead bodily*, Col. 2. 9, and therefore his people are *compleat* in him, *v.* 10; to be with whom for ever, is that wherein their future Happineſs conſiſteth, 1 *Theſſ.* 4. 17.

A man after God's own Heart, doth count Chriſt *white and ruddy*, the *chiefeſt of ten thouſand*, Cant. 5. 10, yea *altogether Lovely*, v. 16; whom therefore he loveth with his *Soul*, Cant. 1. 7, as all the *upright* doe, *v.* 4, yea even the very Virgins, *v.* 3.

2. *David* witneſſeth concerning Chriſt's peculiar *Priviledges*, when he calleth God *His God*, *pſa.* 45. 7, with *Heb.* 1. 9: who might not ſee Corruption, *pſa.* 16. 10, with *Acts* 13. 35: who did become the Head-ſtone in the Corner, *pſa.* 118. 22, with *Acts* 4. 11: whom the Father bad, Sit at his Right hand, untill he made his Enemies his Footſtool, *pſa.* 110. 1; reſolving to Advance him, in deſpight of all Oppoſers, *pſal.* 2. 6; and promiſing to ſtrike through Kings in the day of his wrath, *pſa.* 110. 5, on Chriſt's right hand.

So

So also *Paul* telleth us, that Christ is appointed Heir of all things, *Heb.* 1.2: whom God hath set at his Right hand *Eph.*1.20: having given him a Name above every name, *Phil.*2.9: and having made him the Head of all Principality and power; *Col.*2. 10: who is the first born of every creature, *Col.*1.15, and the first born from the dead, that in all things he might have the Preheminence, *v.*18. All which a gracious heart is comfortably acquainted with, as being therein represented by Christ, *Eph.* 2.6; or at least, compleat in him, *Col.* 2. 10, and some way Benefited, *Eph.* 1.22, with reference to all those Priviledges.

3. *David* witnesseth concerning his special *Graces.* And so he telleth us, that Christ was useful unto All, receiving Gifts for Men, yea for the Rebellious also, *psa.* 68. 18, but more especially for the Saints, as *Paul* intepreteth that Scripture, *Ephes.* 4. 8. 12, in whom is all his Delight, and unto whom his Goodness did extend, *Psa.* 16. 3, though not to God, *verse* 2, which was an argument of his Humility, and wherein *David* was his Type, as is evident from *v.*10. He was hated without a cause, *ps.* 35. 19, with *Ioh.* 15.25. The reproaches of them that reproached God, fell upon him, *Psal.* 69.9; which *Paul* interpreteth to be an argument of his self-denial, *Rom.* 15. 3. *He loved righteousness and hated wickedness*, *ps.*45.7. with *Heb.* 1.9. He resolved to make God his Trust, *ps.* 18.2, with *Heb.* 2.13. The zeal of God's House did eat him up, *ps.*69.9, with *Ioh.* 2. 17. He delighted to do Gods will with reference unto his sufferings, having his Ears opened, *ps.*40.6.8, which

which *Paul* rendreth a Preparing of his Body, *Heb.*10.5. perhaps to hint unto us, that when a Chriſtians Ear is Opened, unto a Call from God to Suffer, his Body will be then Prepared for it, however it might ſeem unfit before for ſuch an undertaking.

So alſo, *Paul* telleth us, that Chriſt taſted Death for every man, *Heb.* 2. 9; and that being Rich, he became Poor for his People's ſakes, 2 *Cor.* 8. 9: not Pleaſing himſelf, *Rom.*15.3: loving Righteouſneſs and Hating Iniquity, *Heb.* 1. 9: being faithful to him who did Appoint him, *Heb.* 3. 2: learning Obedience by what he ſuffered, although he were a Son, *Heb.* 5. 8, and though he was equal with God, *Phil.* 2. 6, yet was he in faſhion as a Man, *v.* 8, and taking upon him the form of a Servant, *v.* 7, became Obedient unto Death, *v.* 8.

All which Graces of his, a man of *David*'s ſpirit is well acquainted with, and is thereby ſtirred up unto an holy Imitation of him, in every of thoſe and ſuch like reſpects.

4. *David* witneſſeth concerning Chriſt's uſage in the world, from God and Man. He was in Appearance Forſaken of his God, and under which cloud his Sun went down, *pſ.* 22. 1, with *Mat.*27.46. He was betrayed by his own familiar friend, *pſ.* 41. 9, with *Joh.* 13. 18. He was Oppoſed by the Great ones of the World, *Pſal.* 2.1, with *Acts* 4. 25. He was Rejected by the Profeſſors of that time, *pſ.*118.22, with *Mat.*21. 42. And whilſt he was upon the Croſs, ſome parted his Garments, *pſ.* 22. 18. with *Mat.* 27. 35; others Derided at his former Faith, *pſ.*22.8,

with *Mat.*27.43, and gave him Gall with Vinegar to drink, *pſ.*69.21, with *Mat.*27.48.

So alſo *Paul* telleth us, that he was moſt unworthily put to death, *Act.*13.28; and that he was in all points Tempted like as we are, excepting ſin, *Heb.*4.15.

All which a Gracious heart doth labour to improve, unto the fitting of him for ſuch like meaſures, *Ioh.*15.20; and the compoſing of his Spirit under them, *Mat.*10.24; who thereby alſo is encouraged to Beg for mercy in ſuch a like condition, *Heb.*4.15,16, and humbly to expect it, ſince Chriſt himſelf hath ſuffered, being tempted, *Heb.*2.18.

Laſtly, *David* witneſſeth concerning every of Chriſt's Offices, as he is a Prophet, Prieſt, and King.

1. As he was a Prophet, or as he did ſpeak in Parables, and uttered Dark ſayings, *pſal.* 78.2, and 49.4, with *Mat.*13.35. Which Prophetical (or Preaching) Office of his, is alſo witneſſed unto by *Paul*, both in relation to the Jews, *Rom.*15.8, and Gentiles, *ver.*9, from *pſ.* 18.49.

A gracious heart doth therefore count Chriſt his onely Maſter in compariſon, *Mat.* 23. 10; nor is he offended with the darkneſs of his ſayings, but ſeeketh unto him in ſuch a caſe for help, as his Diſciples were wont to do.

2. *David* teſtifieth, that Chriſt is a Prieſt for ever, after the order of *Melchizedeck*, *pſ.* 110.4, with *Ioh* 12.34.

Which Prieſthood of his, *Paul* alſo doth witneſs unto at large, both after *Aaron's* order, and *Melchizedecks*; affirming him to be a Merciful and

and faithful High-prieſt, *Heb.* 2. 17; a Great High-prieſt, *Heb.* 4. 14; an High-prieſt of good things to come, *Heb.* 9. 11, who is entred into the True Holy place, *v.* 24, once for all, *v.* 26, with his own blood, *v.* 12; being fully qualified for his work, *Heb.* 7. 26; and called of God unto it, *Heb.* 5. 4, 5.

Now that Prieſthood of *Melchizedeck* (which *David* doth onely ſpeak of) doth ſeem to typifie Chriſt's Prieſthood; in regard of its Work and Wages, together with thoſe ſpecial Properties which appertained thereunto.

The whole Work of *Melchizedecks* Prieſthood, (ſo far as it is mentioned in the Scripture) doth ſeem to be contained, in his refreſhing *Abraham* with Bread and Wine, *Gen.* 14. 18, and in his Bleſſing of him, *v.* 19, and in his Praiſing God on his behalf, *v.* 20; whom he did thus go forth to meet, after his victorious conflict with thoſe four Kings, *v.* 17, who had taken his Brother captive, *v.* 14: To ſignifie unto us, that the Main of Chriſts Prieſthood (with reference unto Actual Believers, ſuch as *Abraham* then was,) doth conſiſt, in furniſhing his faithful Servants with ſtrength and Comfort; in his Interceding on their behalf for further mercy; and in his Bleſſing God for what Succeſs they meet with in their lawfull undertakings: all which may then be moſt Hopefully expected by them, when they ſhall have made ſome glorious Conqueſt; and in particular, when *Daniels* four Monarchs ſhall utterly be ſubdued by them, who ſeem to have been typified, by theſe four Kings.

The Wages of *Melchizedech* were, the Tithes of all *Abraham*'s Spoyls; which *Abraham* did freely give him, *Gen.* 14. 20, reſerving nothing for himſelf, *v.* 23, ſave what his men had eaten, *v.* 24: To ſignifie unto us, that Tithes did Originally ſhadow out Chriſt's Due; which Tithes were payd to *Levi* afterwards, but that Prieſthood was onely for a Time, together with the Change whereof, this Law for Tithes was alſo changed, *Heb.* 7. 9. 12: So that the Advocates for Tithes (at this Day) muſt prove, both that a Maintenance may now be *forced*, and that this kind of Maintenance by Tythes is now Lawfull, ſince this is an old Abrogated Law which may not be kept up in Goſpel-times, *Col.* 2. 17. 20; nor is there a Diſpenſation given, to keep up any Ceremonial Forms, though ſome would pretend to do it, upon ſome other conſideration. But Chriſt's Prieſthood is for ever, and ſo his Due is yet abiding; who doth expect from his People, that they ſhould conſecrate their Gain to him, *Mich.* 4. 13; reſerving nothing thereof unto themſelves, ſave what is Needfull to Refreſh them with at Preſent, and to prepare them for further ſervice.

The ſpecial *properties* annexed to *Melchizedech*'s Prieſthood (above that of *Aaron*'s) were chiefly Three.

Firſt, *Melchizedech* was King as well as Prieſt, and *King of Salem*, which is *King of Peace*, *Heb.* 7. 2; whereas *Aaron* was Onely Prieſt, whileſt *Moſes* was his Lord, *Num.* 12. 11, or King, *Deut.* 33. 5: To ſignifie unto us, that Chriſt is both King and Prieſt, or a Prieſt upon

upon his Throne, and that *the counſel of Peace is between them both*, Zech. 6. 13.

Secondly, *Melchizedech* was alſo *King of Righteouſneſs* (or Eminently Righteous) as he was Prieſt, which *Paul* inferreth from the ſignification of his Name, *Heb.* 7. 2, concerning whom there is no failing mentioned; whereas *Aaron* and his Poſterity had their Infirmities, *Heb.* 7. 28, in which reſpect they needed daily to offer up Sacrifices for their own ſins firſt, *v.* 27: To ſignifie unto us, that Chriſt is ſuch an High-prieſt, who is holy, harmleſs and undefiled, *Heb.* 7. 26.

Thirdly and (principally) *Melchizedech* was a Prieſt for Ever, as *David* doth expreſſely tell us, *pſa.* 110. 4, whoſe Everlaſtingneſs in that reſpect, *Paul* cleareth up, from the Scripture's ſilence concerning his Birth and Death, *Heb.* 7. 3, and therefore it is Preſumptuous as well as vain, for any to Conjecture, who this *Melchizedech* was; whereas *Aaron* and his Poſterity were Many Prieſts, becauſe they were not ſuffered to continue by reaſon of Death, *Heb.* 7. 23: To ſignifie unto us, that Chriſt becauſe he continueth Ever hath an Unchangeable Prieſthood, *Heb.* 7. 24, which *Paul* doth there further argue, from his being made Prieſt with an Oath, *v.* 20, which *Aaron* and his Poſterity were not, *v.* 21.

The Subſtance of all which, a man after God's own heart doth comfortably underſtand; who doubteth not but that Chriſt will faithfully perform his whole Work before-mentioned: who therefore is freely willing to give him all his forenamed Tithes or Dues: and who alſo doth

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Hopefully wait upon him for Mercy and Grace to help in time of need, since he is both *able* and *willing*, because he is a Righteous King and Mercifull High-Priest; especially since he Ever liveth to make Intercession for them that come unto God by him, *Heb.* 7. 25.

3. *David* doth also testifie, concerning *Christs Kingly Office*, whom the Father is resolved to set as King in his holy Hill of *Sion*, *psa.* 2. 6, and that he shall Rule in the midst of his Enemies, *psa.* 110. 2; having given him the Heathen for his Possession, whom he shall break with a Rod of Iron, *ps.* 2. 8, 9; in which respect the Greatest of them are bid to be Wise, *v.* 10, and to become his Servants, *v.* 11; for all his Enemies must be made his Foot-stool, *psa.* 110. 1, who shall wound the Heads over many Countreys, filling the places with their Dead bodies, *v.* 6; the Scepter of whose Kingdom is a right Scepter, and whose Throne shall be for Ever, *psa.* 45. 6. The Rod of whose strength shall come out of *Sion*, or whose Kingdom will be set up among a Choiser Remnant, *psa.* 110. 2, who shall be made *willing* to receive him, in the Beauties of Holiness, (*viz.* Solemnly and Publickly, as Temple-worship was wont of Old to be performed.) and they shall then be gathered up into his Kingly Interest, as the Dew is by the Sun, from the womb of the Morning, in its Youth, or at its first Rising, *psa.* 110. 3; *viz.* Abundantly, Speedily, and without Tarrying for Man's Order, *Mich.* 5. 7. But this work will meet with Difficulties, such as *Israel* had in their passage through the Wilderness, who yet met with some

ſome refreſhing Brook continually, before they fainted, and ſo went on; in alluſion whereunto, it is ſaid that Chriſt at this time ſhall drink of the Brook by the way, therefore ſhall he lift up the head, *pſ.* 110. 7.

So alſo *Paul* ſometimes preached, that there was Another King, one *Jeſus*, *Act.* 17. 2. 7; whoſe Kingdom then was meerly *Spiritual*, but yet he telleth us elſewhere, that it ſhall be Temporal alſo, *viz.* in the World (or State of things) to come, *Heb.* 2. 5, which we yet ſee not, *v.* 8, nor ſhall doe (as to its Fulneſs) till his Appearing, 2 *Tim.* 4. 1; who then ſhall Reign, till he ſhall have put all his Enemies (and Death among the reſt) under his feet, 1 *Cor.* 15. 25, 26: in which reſpect, he telleth us, that Chriſt ſprang out of *Juda*, the Kingly Tribe, *Heb.* 7. 14, and that *Melchizedech* was his fulleſt Type, who was both *King* and *Prieſt*, v. 1; whoſe Name doth ſignifie, the *King of Righteouſneſs*, and who was King of *Salem*, which ſignifieth *peace*; to hint unto us, that Chriſt's Kingly Diſpenſation will be abundantly repleniſhed with Peace and Righteouſneſs.

And thus I have now finiſhed the firſt General branch of that Outward Demonſtration which *David* gave of his being a man after God's own Heart; *viz.* from his profeſſed Principles or noble Teſtimony, concerning all theſe forenamed Things and Perſons.

From whence I ſhall now proceed unto the Second Branch of that Demonſtration; to ſhew how *David* did evidence himſelf to be ſuch a one,

one, by his Personal and constant Practice or Carriage, both in relation unto the Creature and unto God.

First, *David* did Practically evidence his being a man after God's own heart, by the Constancy of his carriage towards the *Creature*. As for Example:

1. *David* was Prudent in matters, 1 *Sam.* 16. 18; Behaving himself *wisely*, 1 *Sam.* 18. 5, in all his wayes, *v.* 14, more wisely than all the Servants of *Saul*, so that his Name was much set by, *v.* 30.

So also, *Peter* testifieth concerning *Paul's* Wisdom, 2 *Pet.* 3. 15, which he did abundantly evidence both in his *practice*, *writing* and *preaching*; who being holily Crafty, would not Burden the *Corinthians*, 2 *Cor.* 12. 16, that so he might cut off occasion from those who did desire it, 2 *Cor.* 11. 12: who *wisely* confuted the *Athenians* Idolatry, from their own acknowledgement of an *unknown God*, *Act.* 17. 22, 23: and who knew how to comply for a while with some men's Weakness, so as yet not to Indulge their Sin, 1 *Cor.* 9. 19, 20, 21, 22: stealing upon those proud *Corinthians* by Degrees, and granting that at first to be their Liberty and Knowledge, 1 *Cor.* 8. 7, 9, which afterwards he meant more sharply to rebuke them for, 1 *Cor.* 10. 20, 21, 22.

A man after God's own Heart is a *discreet* and *prudent* man; who doth not Behave himself in a Light Vain Childish way, (as too many Professors doe) but *wisely*; and who in that regard doth out-strip the highest Formalist, or such

ſuch as *Saul*'s ordinary Servants were.

2. *David* was very Humble in his carriage, who ſcorned not to return unto his keeping ſheep, 1 *Sam.* 16. 19, after his being annointed King, *v.*13; yea after that *Saul* had entertained him in his Court, 1 *Sam.* 17. 15. And when he was communed with, about being *Sauls* Son in Law, he thought it too great an Honour for him, who was a Poor man and Lightly eſteemed, 1 *Sam.*18. 22, 23, ſo little was he elevated with his late merited applauſe, *v.* 7. And when he was Perſecured by *Saul* afterwards, he thought himſelf unworthy of ſo great a Dignity, as being a dead Dog or Flea, 1 *Sam.* 24.14. Nay and when he was a King, he took not any Proud ſtate upon him, but when he was to ſpeak unto his Subjects, he ſtood upon his feet, and call'd them Brethren, 1 *Chron.*28.2.

A man after God's own heart, is partly to be known by his Humility, which is indeed the Gloſs of all his other Graces. He is a King to God, *Rev.*5.10; and yet that Oyl upon his head, doth not ſo lift up his heart, but that he can buckle to the loweſt duty incumbent upon him, between his Coronation and Anointing. He can bear being fetched from the ſheepfold to the Court, and being carryed back from thence unto his ſheep again. His deſerved Commendations doe not make him Haughty; nor doth it ſeem a Light thing to him, to be ſo much as Outwardly advanced, notwithſtanding his moſt glorious Exploits. He counteth the creature Magnified by Afflicting viſitations, as if it were an Honour to be a ſufferer, *Job*,7.17,18. His outward dig-

nity doth not encreaſe his inward Height, ſo as to make him forget that his Inferiours are ſtill his Brethren.

In which reſpect *Paul* was a famous Inſtance; who was not willing to rob Chriſt of His Glory, by being too highly eſteemed himſelf, 1 *Cor.* 1. 13: who was content that others ſhould ſhare with him in the honour of Enditing his Epiſtle, ſuch as *Soſthenes*, 1 *Cor.* 1. 12: *Timotheus*, 2 *Cor.* 1. 1; *Silvanus*, 1 *Theſſ.* 1. 1; and ſometimes all the brethren with him, *Gal.* 1. 1, 2: who would not that any ſhould think of him above what he was, 2 *Cor.* 12. 6, or above what is written, 1 *Cor.* 4. 6: who ſtiled himſelf the leaſt of the Apoſtles, 1 *Cor.* 15. 9; and leſs than the leaſt of all Saints, *Eph.* 3. 8; and their Servant for Jeſus ſake, 2 *Cor.* 4. 5, although he was not a whit behind the very Chiefeſt of them, 2 *Cor.* 11. 5, but did excel them in point of Gifts, 1 *Cor.* 14. 18, and Priviledges, and Duty, both Active and Paſſive, 2 *Cor.* 11. 22, 23: who alſo would not have others to be wiſe in their own conceit, *Rom.* 12. 16; or to think that they know any thing, 1 *Cor.* 8. 2, above what they ought to think, *Rom.* 12. 3; but to be condeſcending to men of Low eſtate, *v.* 16, and in Honour, preferring on another, *v.* 10.

3. *David* was obedient unto his Father, when he was bid by him, to take his Load upon his back, and to Run on Foot therewith unto his Brethren, 1 *Sam.* 17. 17, 18, 20. And though *Saul* was alſo Dutiful unto his father, in his going to ſeek the Aſſes, as hath been before obſerved; yet *David* did farr outſtrip him; ſince *Saul* was not

not then Anointed King, as *David* now was.

The greateſt outward advancement will not make a Gracious Child to Diſobey his Parents, in what is meet and lawful; much leſs to Diſreſpect them, as many at this day doe, (when they they are a little Raiſed) who yet would be thought to be of *Davids* Spirit. In relation to which particular Duty, *Paul* ſetteth an example alſo, who ſent his Apoſtolical Salutation to his Mother, *Rom.* 16. 13; and biddeth others, that they ſhould in All things Obey their Parents, for this is well pleaſing to the Lord, *Col.*3.20; and that they ſhould Obey them in the Lord, for this is Right, and is the firſt commandement with Promiſe, *Eph.* 6. 1, 2: who alſo telleth us, that Diſobedience unto Parents, *Rom.* 1. 30, is one ſad Character of a Reprobate, *v.* 28.

4. *David* was careful of his Truſt, who left not his ſheep without a Keeper, when himſelf was otherwiſe employed by his father, 1 *Sam.* 17.20, although his envious Brother did cauſeleſſely ſuſpect him in that regard, *v.*28.

A gracious heart doth ſo attend unto one Duty as not to neglect another. He will fulfil his fathers whole will; and hath a more Eſpecial eye unto what is his conſtant work, that it be no way prejudiced by that which is Occaſionally required of him. He ſeeketh to Prevent a Damage in his Abſence, and is willing to be Every where employed at once, ſo far as in him lyeth. A notable Inſtance whereof we have in *Paul*, who dilligently attended unto that work which was committed to him, 2 *Cor.*5.19,20; reſolving not to ſtir, until he had performed it, *Rom.* 15. 28,

whatever hardſhips he met with, 2 *Cor.*6. 4: nor was he onely thus careful whilſt Preſent, but when he was Abſent alſo, *Phil.* 1. 27, having the care of All the Churches, 2 *Cor.* 11. 28, and ſtrictly charging thoſe with whom that Flock was left, which he was never likely to ſee any more, *Act.*20.25,28,29.

5. *David* was of a very Meek and Quiet ſpirit, in a caſe of Perſonal provocation; who was as a man that Heareth not, and in whoſe mouth are no Reproofs, whilſt others ſpake miſchievous things againſt him, *pſa.* 38. 12, 13, 14. When his eldeſt Brother's Anger was kindled againſt him, in a way of Envy and falſe ſurmiſes, he onely anſwered, *What have I now done? is there not a cauſe?* and ſo turned away from him, to prevent any further wrangling, 1 *Sam.* 17. 28, 29, 30. Nor was he of a ſelf-revenging diſpoſition, witneſs his ſparing *Saul*, when his Life was put into his hand, a firſt and ſecond time, 1 *Sam.* 24. 13, and 26. 11: nor did he Rejoyce at the news of *Saul*'s death, but Lamented over him, 2 *Sam.* 1. 17, and did not Derogate from his deſerved praiſes, *v.* 19, 21, although he had been his mortall Adverſary. He alſo faſted and Prayed for his Enemies, *pſal.* 35. 13, 14; and did Avenge the Death of *Saul*, 2 *Sam.* 1. 16, and *Iſhboſheth*, 2 *Sam.*4. 11, of *Abner* and *Amaſa*, 1 *King.* 2.5.6.

So alſo, though *Paul* had a readineſs to Revenge all Diſobedience, 2 *Cor.* 10. 6, yet did he not delight to uſe the Rod, 1 *Cor.* 4. 21, or to exerciſe Dominion over others, 2 *Cor.* 1. 24; but did Beſeech (whilſt Abſent) by the Meekneſs and Gentleneſs of Chriſt, that ſohe might not

not be Bold when Preſent, 2 *Cor.* 10.1,2; fearing leſt when he Came, he ſhould be found, what others would not have him be, 2 *Cor.* 12. 20, and who therefore wrot thus being Abſent, leſt being Preſent he ſhould uſe ſharpneſs, 2 *Cor.* 13. 10: who bad others that they ſhould not recompence Evil for Evil, *Rom.* 12. 17, or Avenge themſelves *v.* 19, but overcome Evil with Good, *v.* 21, as himſelf was wont to doe; who told thoſe peeviſh *Galathians*, that they had not Injured him at all, *Gal.* 4.12: and who Commended the Jewes, *Rom.* 9.4, and 10. 2, although they were his Deadly Enemies, 2 *Cor.* 11. 24, 26.

Let thoſe who are of an Envious Revengefull and Paſſionate Spirit know, that a man after Gods own heart is of another Temper. He can deal Plainly with Offendors, and yet give them their Deſerved praiſes. He can wiſely vindicate himſelf from Wrong, and yet without Revenge. He can be Angry, but it is not without Juſt Cauſe, *Mat.* 5.22; nor is it Raſh or Haſty, *Prov.* 14. 17; nor is it Feirce or Cruel, *Gen.* 49. 7; nor doth it bereave of Reaſon, *Luk.* 6. 11; nor doth it Indiſpoſe for Duty, *Exod.* 32. 19, 31; nor doth it uſually Tranſport in a ſinful way, *pſal.* 106.33, but is kept within its due bounds, and Occaſions of that nature are Turned from, as in the caſe of *David* before mentioned; who did not Politickly command his *Paſſion* at ſome particular time onely, as *Saul* did, 1 *Sam.* 10.27; but that which was in *Saul* a Tranſient vertue, was in the other a more Habitual Gracious Frame, who did not Indulge or Glory in his being

ing ſometimes Haſty, but did Confeſs it with holy ſhame, *pſa.* 116.11.

6. *David* was eminently Courageous, in the way of his Duty; which added unto the Luſtre of his forenamed Meekneſs. He was a mighty valiant man, and a man of War, 1 *Sam.* 16.18, who durſt take a Lion by the beard (although he had a Bear to back him) in a way of Reſcuing his poor Lamb, 1 *Sam.* 17.34, 35. He modeſtly waved that Offer of being *Saul*'s ſon in Law, until he was put to purchaſe it with his ſword, and then it did pleaſe him well, 1 *Sam.* 18.23.26. When *Saul* and all his Army were Diſmayed, 1 *Sam.* 17.11, and fled from that vapouring *Goliah*, *v.* 24, becauſe of his great Height, *ver.* 4, and mighty Armour, *v.* 5, 6, 7, and big words, *v.* 8, 9, 10; *David* then bad that no mans heart ſhould fail, for he would go and fight with him, *v.* 32, although he was but then a Youth, *v.* 33, and ran to meet him, *ver.* 48, (when *Saul* had given him order, *v.* 37.) and ſlew him, without any ſword, *v.* 50, or outward Armour, *v.* 39.

A man after God's own heart will encounter both with a Bear and Lion, rather than the leaſt of Chriſt's Lambs ſhall be devoured. He will not plead, that ſuch a Truth or Duty is a ſorry little thing, not worthy the hazard of his Life; but will Adventure to preſerve a poor ſhiftleſs Lamb, as much or more than other things. He is not ſo well pleaſed with outward Dignity, as with an opportunity of being uſeful, in the performance of ſome noble Duty, although accompanied with utmoſt Difficulty. He dareth to Encounter with not onely ſome of the *Ammonites*

nites (as *Saul* did, 1 *Sam.* 11. 11.) who typified ſome more Inordinate Affections when outragious; but he will venture upon the *Philiſtines* that lye in his very Boſome; nor doth he onely face them, (for ſo did *Saul*) but he will Manfully reſiſt the ſtouteſt *Goliah*, or ſuch a Temptation which the Beſt of common *Iſraelites* ſubmit unto: and in which expedition, he uſeth not *Saul's* carnal weapons beforementioned, but doth content himſelf (as *David* did) with what the Lord affordeth in his Way, 1 *Sam.* 17. 40, and wiſely fighteth with his Enemy at the furtheſt Diſtance, *v.* 49, but cheifly truſteth in the Name or ſtrength of God, *v.* 45, by which means he Overcometh, *v.* 50, improving that unto the compleating of his victory, by which his Adverſary thought to have Deſtroyed him, *viz.* his own Sword, *v.* 51. Such Myſtical or Spiritual Exploits, are Ordinarily to be obſerved, among thoſe that are truely Gracious: and ſome ſuch Practice in the Letter, is that which a man of *David's* Spirit may be Diſtinguiſhed from others by, on this ſide that Time which *David's* Diſpenſation typified, or in *Saul's* Life-time.

In relation to which holy Courage, *Paul* was a ſecond *David*; who heartned others in nothing to be Terrified, *Phil.* 1. 28; and who was Eminent himſelf in that reſpect. How Powerfully doth he Threaten thoſe proud *Corinthians*, 1 *Cor.* 4. 19! How fiercely did he ſet his Eyes upon that Deviliſh *Elymas*, *Act.* 13. 9, 10! how Boldly did he caſt off thoſe Envyous *Jews*, *Act.* 13. 45, 46! how undauntedly did he withſtand *Peter* to the face, *Gal.* 2. 11! and how Courageouſly

geously did he Preach with much contention, 1 *Theſſ.* 2. 2! not running into a Corner, but ſpeaking publickly from the time of his firſt Converſion, *Act.* 9. 20; as afterwards he did at *Antioch*, Act. 13. 14, at *Theſſalonica*, Act. 17. 1, 2, at *Athens*, Act. 17. 17. 19. 22, and at *Corinth*, Act. 18. 8; although he was a frequent Priſoner, in Deaths oft, and many times Beaten. 2 *Cor.* 11. 23, 24; who yet returned unto the ſame place of Danger afterwards, *Act.* 14. 5. 21; fighting with Beaſts at *Epheſus* after the manner of men, 1 *Cor.* 15. 32, where he yet Preached publickly, *Act.* 20. 20, although there were many Adverſaries, 1 *Cor.* 16. 9; not being diſſwaded from his Duty by ſignified Dangers or Entreaties, *Act.* 21. 11, 12, 13, 14, nor counting his Life dear unto him, ſo that he might but finiſh his Courſe with Joy, and the Miniſtry which he had received, *Act.* 20. 24.

And let all thoſe of a Cowardly Spirit know, that the truely Righteous are Bold as a Lion, *Prov.* 28. 1, *viz.* in their God, 1 *Theſſ.* 2. 2: and a right Goſpel-Saint is deſcribed, by his not having received the Spirit of Fear but of Power, 2 *Tim.* 1. 7: nor are Women owned to be the Daughters of *Sarah*, ſave as they do well and are not Afraid, 1 *Pet.* 3. 6: and that Fear which driveth into a Confederacy with threatning *Aſhur*, is called the Fear of Others, and not of God's faithful Ones, *Iſa.* 8. 12: and they are reckoned among Treacherous men, who are not *valiant* for the *truth*, Jerem. 9. 2, 3: and he is called a *wicked Servant*, who being Afraid, did Hide that Talent in a ſecret place, which ſhould have been

been put forth to Publick Uſe, *Matt.* 25. 18. 25, 26, 27.

7. *David* was full of *Natural Affection.* He provided for the Securing of his Father and Mother, who were in Danger for his ſake, 1 *Sam.* 22. 3, 4. When ſome of his Party were forced through Faintneſs to ſtay Behind, 1 *Sam.* 30. 10; he made it a Statute, that ſuch ſhould yet ſhare in his Spoyls, *v.* 24, 25, though others would have withſtood it, *v.* 22. He was not willing to take away the Life of any *Iſraelite*, witneſs his ſparing *Saul*, 1 *Sam.* 24. 12, his forwardneſs to comply with *Abner*, 2 *Sam.* 3. 20, and his Beſeeching *Amaſa* (with the reſt) to Return unto their former Duty, 2 *Sam.* 19. 11, 12, 13; and when his People were Plagued, 2 *Sam.* 24. 15, Originally for their own Sin, *v.* 1, he was deſirous to have *died* for them, *v.* 17: Onely he would not ſpare *Sheba*, who was a relapſing Rebel, 2 *Sam.* 20. 1. 21; nor *Shimei*, who Cauſeleſly had Curſed him in his Afflicted ſtate, 1 *Kings* 2. 8, 9; nor thoſe who were Guilty of wilfull and Perfidious Murder, 2 *Sam.* 4. 11, 12, 1 *King.* 2. 5, 6.

So alſo *Paul* wiſheth Children to Requite their Parents, for that is Good and Acceptable before God, 1 *Tim.* 5. 4. And he doth oft-times exhort the *ſtrong*, to Bear with the *weak*, and to permit their ſharing with them in common Priviledges, *Rom.* 15. 1, & 14. 1. Nor was he forward to Cut off any Profeſſor, ſave in a Caſe of Relapſe, *Gal.* 5. 1. 12; or Blaſpheming, 1 *Tim.* 1. 20; or ſome Groſſer Scandal, 1 *Cor.* 1. 5. 11: but otherwiſe he was for the Reſtoring of thoſe

in Meekneſs, who were Overtaken with a fault, *Gal.* 6. 1, whom he Beſought to be as he was, as if they had not Injured him at all, *Gal.* 4. 12; and would rather part with his own Liberty, than Offend his Brother, 1 *Cor.* 8. 13; and could wiſh that himſelf were Accurſed from Chriſt, for his Brethren according to the fleſh, *Rom.* 9. 3.

It is a ſad Sign to be without *Natural Affection*, *Rom.* 1. 30: nor are they truely intereſted in God's forgiving Grace, who do not forgive an Offending Brother, *Matt.* 18. 35, when truely Penitent, *Luke* 17. 4. The Elect of God are full of Bowels, *Col.* 3. 12; who ought to lay down their Lives for their Brethren, 1 *Joh.* 3. 16; but who can yet put a Difference between *Amaſa* and *Sheba*, between *Abner* and *Joab*, between a Preſumptuous *Shimei*, and ſuch as *tranſgreſs* in their Simplicity, 2 *Sam.* 15. 11.

8. *David* was Thankfull to his Friends, and more eſpecially to thoſe who were God's Friends as well as his. When he had conquered the *Amalekites*, he ſent a Preſent to all thoſe Places where he and his men were wont to haunt, 1 *Sam.* 30. 31. When he was *peaceably* poſſeſſed of his Kingdom, he enquired after ſome of *Saul*'s houſe, whom he might ſhew Kindneſs unto for *Jonathans* ſake, 2 *Sam.* 9. 1. He requited *Barzillai*'s love, unto his Son *Chimham*, 2 *Sam.* 19. 32. 38, whom alſo he recommended unto his Son *Solomon*'s future care, 1 *Kings* 2. 7. And though *Abiathar* did fall in with him, upon a Self-account, yet becauſe his Father and Brethren were ſlain for his ſake, he undertook his ſafe-guard,

1 *Sam.*

1 *Sam.* 22. 22, 23, and did Continue him in his Fathers Place, *viz.* the Prieſthood, 1 *Sam.* 23. 9; onely he wiſely advanced *Zadok* afterwards, above *Abiathar*, 1 *Chron.* 24. 3, 4, 6, though *Zadok* fell not in with him untill *Saul*'s Death, 1 *Chro.* 12. 23, 28; the reaſon of which Preferment, was, Partly becauſe *Zadok* was more Nobly ſpirited, 1 *Chro.* 12. 28, who continued faithfull when *Abiathar* fell off, 1 *Kings* 1. 7, 8, who therefore was a Type of God's faithful Servants in a time of General Apoſtaſie, *Ezek.* 44. 10. 15; and partly becauſe *Abiathar* came of *Ithamar*, 1 *Chron.* 24. 4, who was the Younger Brother, 1 *Chro.* 6. 3, and whoſe Poſterity had uſurped the High-prieſts Office, ever ſince the time of *Eli*, 1 *Sam.* 14. 3; whereas *Zadok* came of *Eleazar*, 1 *Chro.* 24. 3, who was the Elder Brother, 1 *Chro.* 6. 3, and upon whoſe Poſterity the Prieſthood was ſettled by an Everlaſting Covenant, *Num.* 25. 11, 12, 13.

So alſo, *Paul* payed *Publius* for his courteous Entertainment, *Act.* 28. 7, 8; and Recommended *Phœbe* unto his Friends, as having been a Succourer of him, *Rom.* 16. 1, 2, and heartily thanked thoſe who for his Life had laid down their own Necks, *v.* 3, 4; and Prayed for ſuch as had Refreſht him in his Impriſonment, 2 *Tim.* 1. 16: But yet he had the greateſt meaſure of Reſpect for thoſe who were of the moſt Evangelical ſpirit, whom he calleth *Men of Reputation*, Gal. 2. 2, and in compariſon of whom, he calleth others *ſeeming Pillars*, v. 9, although they were both his Friends and Eminent Apoſtles.

A man after God's own Heart, is of a *Gratefull Diſpoſition*, and doth not forget any of his loving Friends; but yet he doth more *eſpecially* Reſpect thoſe of a Choiſer ſpirit, whom he will carefully Reſtore unto their Right of High-Prieſthood (or Higheſt Reputation) above all ſelf-ſeeking and falſe-hearted Profeſſors, although theſe may Out-ſtrip the other, in point of Perſonal Courteſies. And as this is one Signal character of a Gracious heart, ſo will it be Eminently to be obſerved, when *David*'s Diſpenſation ſhall be advanced.

9. *David* was very *paſſive* in whatever tended unto his being outwardly Advanced. When he was Deſigned for that Encounter with *Goliah*, he did not Run before he was Sent, both by his Father, 1 *Sam.* 17. 17, and *Saul*, v. 37. He was not forward to be the Kings Son-in-law, untill he was ſtrongly urged thereunto, 1 *Sam.* 18. 22, 23. Indeed he did not Diſſemblingly Complement, when *Samuel* Anoynted him, 1 *Sam.* 16. 13, as *Saul* did, 1 *Sam.* 9. 21; but yet he came not among the reſt of his Brethren then, till he was ſent for, 1 *Sam.* 16. 11, 12. And when *Saul* was Removed, without his being Active therein, he onely came and dwelt in *Hebron*, and *waited* till the men of *Judah* did of their own Accord anoynt him King, 2 *Sam.* 2. 3, 4; where he did onely defend himſelf againſt *Saul*'s Houſe, untill all the Tribes of *Iſrael* came to him unto *Hebron*, and made him King over *Iſrael*, 2 *Sam.* 5. 1. 3.

So alſo, *Paul* did not *take* upon himſelf that Honour of being an Apoſtle, untill he was Called

to

to it by the will of God, 1 *Cor.* 1. 1. *Act.* 13. 2. Men of a Worldly ſpirit will have their Ambitious wills, in ſpight of Oppoſition; but Chriſt (whom *David* typified) will come Deſired, *Hag.* 2. 7, and all his People do therein reſemble him. The Saints, the High ones, do not Take the Kingdom, *Dan.* 7. 18, untill it be clearly Given to them, *v.* 22. 27. They do not *make* themſelves Kings and Prieſts, but are Made ſuch by the Lamb, *Rev.* 5. 10. They are content to ſit with Chriſt at Gods right hand (in a way of Myſtical Advancement onely) till all their Enemies be made their Footſtool; and till the People ſhall *take* them and bring them to their Place, *Iſa.* 14. 2, in their Triumphing Chariots and ſtately Litters, *Iſa.* 66. 20. All which was ſhadowed out of Old, by the Ready Diviſion of thoſe Waters (the Types of Peoples, *Rev.* 17. 15.) ſo ſoon as Anointed *Iſrael* did but offer themſelves to March through them into their own Dominion, *Exod.* 14. 21, *Joſh.* 3. 15, 16.

10. *David* ſpared None of *Iſrael*'s Enemies (as *Saul* did *Agag*) but Manfully reſiſted them All, *viz.* the *Syrians*, *Moabites*, *Ammonites*, *Philiſtines*, *Amalekites* and *Edomites*, 2 *Sam.* 8. 12. 14, untill the Lord had given him Reſt round about from All his Enemies, 2 *Sam.* 7. 1. Such alſo was the Nobleneſs of his Spirit in that reſpect, as that in the time of his being perſecuted by *Saul*, he ſaved the men of *Keilah* from being Plundered, 1 *Sam.* 23. 1. 5, notwithſtanding the little love which they bare to him, *v.* 12. Nay when he was Beholden to *Achiſh* the King of *Gath* for ſhelter, 1 *Sam.* 27. 2, 3. 6, (which was a great

great failing in him, and for which he had formerly in a like cafe been Rebuked, 1 *Sam.* 22. 5.) yet was he *there* at work for *Iſrael*'s good, 1 *Sam.* 27. 8, 9: and had he not been Diſmiſſed, it is moſt likely that he would rather have fought againſt this courteous *Achiſh* the *Philiſtine*, than have ſided with him *againſt* God's *Iſrael*, although they then were his Perſecutors, 1 *Sam.* 29. 1, 2, 3, 4, 5.

So alſo *Paul* ſpared no Spiritual Enemy (as others did) but Warred with Every high thing that exalted it ſelf againſt God and Chriſt, 2 *Cor.* 10. 4, 5. That ſo he might be *pure* from the Blood of all men, he ſhunned not to declare the *whole counſel of God* unto them, though to his Own utmoſt hazard. *Act.* 20. 24. 25, 26, 27. He might as well have Excuſed himſelf (as ſome others then did) from ſuch Adventures, and as *David* might, in relation to what he did for the men of *Keilah*; but though he was *free* from all men, yet did he make himſelf a Servant unto all, that he might Gain the more, 1 *Cor.* 9. 19. And though he gained no more Love from ſome than *David* did from the men of *Keilah*, yet was he Gladly *ſpent* for them, 2 *Cor.* 12. 15. Nay when he did ſometimes Judaize, *Act.* 16. 3, (which ſeemeth to have been his failing, and for which he was in a like caſe afterwards Rebuked, *Act.* 21. 26, 27, 28. 30, 31.) yet was he then at work for *Iſrael*'s good, Deſigning thereby to Gain the *Jews*, 1 *Cor.* 9. 20: and if he had not been ſuſpitiouſly Prevented by thoſe carnal *Jews*, (as *David* was by the *Philiſtian* Lords) he would hereby ſoon have undermined their whole *Moſaical*

ſaical Worſhip, as his following Practice did fully evidence. And as Himſelf was thus Publickly uſefull, ſo doth he bid others alſo that they ſhould Chiefly deſire thoſe Gifts, 1 *Cor.* 14. 1, by which they might moſt Edifie, *v.* 12, according to his own Example, *v.* 19: and that no man would ſeek his own, but every man Another's weal, 1 *Cor.* 10. 24, even as He pleaſed all men in all things, not ſeeking his Own profit, but the profit of Many, that they might be ſaved, *v.* 33; which he doth elſe-where urge, from the Example of Chriſt himſelf, *Rom.* 15. 2, 3. *Phil.* 2. 4, 5.

A man after God's own Heart is of a *publick* Spirit, impartially oppoſing whatever warreth againſt the Souls of others, and not daring to Indulge any of their ſpiritual Adverſaries, although himſelf may be but ill requited for his pains, and may have been more Courteouſly dealt with, by the chief Abettors of what he hath Adventurouſly reſiſted, for the Good and Benefit of his unthankful Friends. Nay when a Gracious Soul doth ſeemingly comply with what in his Heart he Hateth, (as *Paul* and *David* ſometimes did) yet doth he deſign thereby (when a fit occaſion ſerveth) to *further* that Truth which he is thought to *prejudice*. And though this kind of Practice cannot be denyed to have been the Failing of God's People in former times, (as may appear more fully afterwards) yet in a caſe like unto that of *Paul*'s and *David*'s, it hath alſo evidenced their *publick Spirit*, and that ſecret Love which they ſtill have had unto the Truths of Chriſt.

11. *Da-*

11. *David* was very *Juſt* and *Righteous*; who having promiſed *Bathſheba* that her ſon *Solomon* ſhould Reign, ſtood to his word, 1 *Kings* 1. 30, though it was then like to have coſt the life of *Adonijah*, v. 50, whom *David* had never Diſpleaſed at any time, *v.* 6. And when he was advanced to the Crown, he executed Judgement and Juſtice unto all his People, 2 *Sam.* 8. 15, according to the beſt of his Integrity and Skill, *pſa.* 78. 72; and wherein he alſo fulfilled his ancient Promiſe, *pſa.* 75. 2.

So alſo *Paul* never had corrupted wronged or defrauded any man, 2 *Cor.* 7. 2, but had renounced the hidden things of Diſhoneſty, 2 *Cor.* 4. 2, which was his Comfort, 2 *Cor.* 1. 12. And as he was a Spiritual Ruler, he executed Juſtice unto all, not ſuffering the poor *Gentiles* to be abuſed by thoſe who ſeemed to be ſomewhat, and were accounted Pillars, *Gal.* 2. 6. 9. 11, 12. He alſo was very carefull to ſpeak the Truth and to make good his Promiſe; appealing unto God, who knew that he Lied not, 2 *Cor.* 11. 31: and when he was hindred from coming to *Corinth* according to his Promiſe, he maketh a great ſtirre to vindicate himſelf from uſing Lightneſs, 2 *Cor.* 1. 17, which he was taught to ſhun, both from the conſideration of God's being True, *v.* 18, and from the Truth of Chriſt, *v.* 19, and of the Spirit, *v.* 22, as being the Seal and Earneſt of all thoſe Divine Promiſes, which are in Chriſt *Amen*, unto the Glory of God by thoſe who ſhare therein, *v.* 20, or who do Glorifie this Faithfull God, by their Reſembling him in that reſpect, with reference to all their Promiſes unto Men.

A Man

A man after God's own heart, must needs be both Just and True, as to the constant tenor of his conversation. He will not Oppress (as others doe) because it is in his Power, *Mic.*2.1, for he feareth God, *Neh.* 5.15. He will not Lie, *Isa.* 63.8; yea though he promiseth to his own hurt, he changeth not, *ps.*15.4. From whence we may know, what to think of those Professors, who are unrighteous in their dealings, or who doe seem to make little conscience of Lying Juggling and Dissembling: and though such have been formerly accounted of, notwithstanding such spots upon their faces; yet will they Lightly be esteemed, as *David's* Dispensation shall be advanced in the Professing world.

12. *David* was a lover of Plain dealing, both in an Active and Passive sence. Though *Saul* was very great Professour in his time, yet *David* stileth him, a wicked fool, *psa.* 75.4, and a Worker of Iniquity, *psa.* 59. 2, with the Title of that Psalm: And as he was down-right with Others, so also he desired, that the Righteous would Reprove and smite him; which he would count a Kindness, an excellent Oil that should not break his head, and for which he would also Pray for them in their calamities, *psa.* 141. 5. Although he was a King, yet would not he scorn to be Reproved by his Inferiours: nor would he Passionately Retort upon them, though they did somewhat more severely smite him with the Rod of their mouth: nor would he then complain of being Wounded, but would account such applications Medicinal, or like unto sweet Healing Oil: nor would be watch his opportunity to be

Avenged upon ſuch faithful friends, but would Requite them in their Afflicted ſtate, when men of a Revengful ſpirit would moſt Inſult. Nor did he onely ſay thus in words, (as many falſe hearts will doe) but he did Act accordingly, when *Nathan* roundly told him to his face, Thou art the man, 2 *Sam.* 12.7; whom *David* did immediately ſubmit unto, *v.* 13, without the leaſt ſhew of Paſſion or Recrimination.

So alſo, *Paul* never uſed flattering words, 1 *Theſ.* 2. 5; nor did he ſeek to pleaſe Men, *Gal.* 1. 10, but dealt faithfully and plainly with all ſorts of Perſons. He told thoſe Proud *Corinthians*, that they were Carnal, 1 *Cor.* 3. 3, and puffed up, 1 *Cor.* 5.2; and that if he came again, he would not ſpare them, 2 *Cor.* 13. 2; and in the mean time, he could not praiſe them, 1 *Cor.* 11.17, but ſpake of their miſcarriages unto their ſhame, 1 *Cor.* 6. 5, and, 15. 34. He called the *Galatians* Fooliſh Backſliders, *Gal.* 3. 1, 3, and told them plainly, he was afraid of them, leſt he had beſtowed upon them labour in vain, *Gal.* 4. 11. And though *Peter James* and *John* were ſeeming Pillars, *Gal.* 2. 9, yet when *Paul* ſaw that they walked not uprightly according to the Goſpel, *v.* 14, he did withſtand *Peter* to the face, *v.* 11, and ſharply rebuked him before them all, *v.* 14, becauſe he was to be Blamed, *v.* 11, for his Diſſimulation, *v.* 13. And as *Paul's* Grace appeared in his Active plain dealing; ſo *Peter's* Grace was evidenced in his Patient bearing it, who then made no Reply, and who afterwards doth highly commend *Paul* for his Depth and Wiſdom, 2 *Pet.* 3. 15, 16, though he had Brand-

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ed him, to all Poſterity for his Hypocriſie, *Gal.* 2.13.

Moſt men are of a flattering diſpoſition, and love to be Soothed up themſelves; but let ſuch know, that a Gracious heart is Wiſely Faithful, and will not ſcornfully Rebound a due Reproof, which is one ſad ſign of a very Hard and Haughty ſpirit, *Prov.*21.24. And as *David's* diſpenſation ſhall get up, ſo thoſe ſhall ſpeak Plainly, who have been wont to ſtammer at a Reproof, *Iſa.*32. 4; and the leaſt Child ſhall be able to lead them, who have been wont to be like Lions when Reproved, *Iſa.* 11.6.

13. *David* had his affections under a very great Command. He ſo Lamented the Death of *Saul*, and (his dearly beloved) *Jonathan*, 2 *Sam.* 1.17, as that at the very ſame time, he could inſtruct his Party to uſe the Bow, *v.* 18, whereby the *Philiſtines* had been Conquerers, 1 *Sam.* 31. 3. A Gracious heart will ſo Mourn over a former loſs, as that he may be able to Prevent for the Future, by Learning to fight his Adverſary at the utmoſt Diſtance, as Archers uſe to doe, and as his Enemy hath done to him. And when his ſick child was Dead, he ceaſed then to faſt and Pray, 2 *Sam.* 12.20, as when he was alive, *v.* 16, becauſe it Now was bootleſs, *v.* 22, 23. He that is Timely affected with a croſs Providence, is not ſo apt to Weep Unprofitably, as others doe. And when he did effeminately long for thoſe Waters which could not be had without utmoſt hazard, 2 *Sam.*23. 14, 15; he would not Satisfie his Inordinate deſire with ſuch a Coſtly cup, but

poured it out unto the Lord, *v.* 16, 17. A Gracious heart will tremble to Indulge a Luſtfull appetite. And in relation to that Sin of Covetouſneſs he deſired that God would Divert his heart therefrom, by inclining it unto his Law, *Pſa.* 119.36. A gracious ſoul would not be of an Earthly mind.

So alſo, *Paul* was for the Bridling of Inordinate affections; which Members upon Earth he would have Mortified, *Col.* 3. 5. He would not that Saints ſhould ſorrow for their Dead Brethren, as others which have no Hope, 1 *Theſſ.* 4.13; nor would he have a Penitent Offendor to be ſwallowed up with overmuch Sorrow, 2 *Cor.* 2. 7. He would not that Chriſtians ſhould over zealouſly affect ſome lower Gifts though ſpiritual, 1 *Cor.* 14. 12; much leſs would he have them to Indulge Effeminacy, in their Hair, 1 *Cor.* 11.14, or worldly Faſhions, 1 *Tim.* 2. 9. He would not be brought under the Power of any thing, though Lawful, 1 *Cor.* 6. 12; much leſs would he cheriſh a ſinful Luſt, or make Proviſion for the fleſh, *Rom.* 13. 14, who therefore did keep his Body under, and bring it into Subjection, 1 *Cor.* 9. 27, being very Jealous leſt Chriſtian Liberty ſhould be abuſed, *Gal.* 5. 13. And as to that ſin of Covetouſneſs, he calleth it Idolatry, *Col.* 3. 5, reckoning it among thoſe things which ſhould not once be named among Profeſſors, *Eph.* 5. 3, and for which ſin alone, a Brother is not to be kept company with, 1 *Cor.* 5. 11: who alſo doth Profeſs, that he never had Coveted any mans Money or apparel

parrel, *Act.* 20, 33, nor had he uſed flattering words at any time, as a cloak of Covetouſneſs, 1 *Theſſ.* 2.5, but had been Faithful, unto the Diſadvantage of his outward Intereſt.

A man after Gods own heart, is taught ſo to Love the Creature; as that he may neither let go his Dominion over it, nor ceaſe to be Chriſts ſervant in the enjoyment of it.

14. *David* was a careful Father, as his Son *Solomon* did more eſpecially experience; for whom he prayed, *pſ.* 72. 1, and whom he diligently Inſtructed, as *Solomon* himſelf confeſſeth, *Prov.*4.4, (which he there ſeemeth to ſet down at large unto the end of the 9th. Chapter) and as is evident from other Scriptures, 1 *Ki.*2.3. 1 *Chro.* 28. 9. Wherein we may obſerve, that *David* did firſt put *Solomon* upon getting wiſdom, *Prov.* 4.5, with all his getting, *v.* 7, attending thereunto, *Prov.* 5. 1, and calling her his ſiſter, *Prov.* 7. 4; as being the Principal thing, *Prov.* 4. 7, and better than Rubies or any thing that may be deſired, *Prov.* 8. 11; and not to let her go, becauſe ſhe was his Life, *Prov.* 4. 13: who freely offereth her ſelf to All, *Prov.* 8. 1,2,3,4,5, and *Prov.* 9. 1,2,3,4,5; whoſe words are Truth and Righteouſneſs, *Prov.*8.6,7,8; who teacheth Prudence, *v.* 12.14, and leadeth in the way of Judgment, *v.* 20; who doth preſerve from ſin, *Prov.* 4. 6, and is an Ornament of Grace, *v.* 9; with whom are Riches and Honour, *Prov.*8.18, and who will give at laſt a Crown of Glory, *Prov.*4.9: which highly commended wiſdom, the *Arrians* themſelvs(as well as others)confeſs to be chiefly meant of Chriſt, *in whom are hid all the treaſures of Wiſdom*

dom, Col. 2. 3, and who is expreſſely called the *Wiſdom of God, Luke* 11.49, with *Mat.* 23.34; who is the *King of Kings, Prov.* 8. 15, 16, and whoſe Eternity or Godhead is ſet forth at large, *ver.* 22, 23, 24, 25, 26 27, 28, 29, 30. And *David* doth there abundantly adviſe his Son *Solomon*, to take heed of ſtrange Women or Wives, both in the Letter and Myſtery, *Prov.* 5. 3. and 7. 24. whoſe bitter End and Enticing words he biddeth him to Beware of; probably foreſeeing that this would be his chief Temptation, both as he was a Prophet, and as he was acquainted with his Natural conſtitution; which ſadly aggravated *Solomon*'s after-fall, eſpecially ſince his Mother alſo gave him the ſame advice, *Prov.* 31.1, 3. And *David* did alſo ſtir up his Son to all manner of Duty, as he would have God to Bleſs him, 1 King. 2. 1, 2, 3; and to ſerve him with a Perfect heart and Willing mind, as being the ſearcher of all Hearts, who would caſt him off for ever, in caſe he did forſake him, 1 *Chron.* 28.9.

Men of a Worldly ſpirit, are ſpiritually unnaturall unto their Children, onely Providing for outward Greatneſs and Moral Education at the beſt: but a man after Gods own heart, doth chiefly preſs upon his Child to get an intereſt in Jeſus Chriſt; and laboureth to obviate thoſe Temptations which he is moſt ſubject unto; and doth moſt ſtrictly charge him, to walk Cloſely with the Lord, in a way of univerſal and ſincere obedience, all his dayes.

So alſo, *Paul* biddeth Parents to bring up their Children in the *Nurture and Admonition of the Lord*,

Lord, *Eph.* 6. 4. And though Himſelf had no Natural children that we read of; yet as he was a ſpiritual Father, he did carefully Inſtruct admoniſh and Correct thoſe whom he had begotten unto Chriſt, as all his Epiſtles evidence.

15. *David* was alſo a very carefull Maſter in his Family, as appeared, both by his Choice of Servants, and by his looking to them. He Dedicated his Houſe to God, as the Title of his thirtieth Pſalm doth ſhew, and according to what then was a Ceremonial Law, *Deut.* 20. 5; (the Myſtical import whereof is ſtill in force) into which Houſe of his, the Blind and Lame (who had been Deſpitefully ſet to keep him out of *Sion.*) might not enter, 2 *Sam.* 5. 6. 8; to ſignifie, that he would not Harbour men ſpiritually Blind and Lame, (ſuch as thoſe *Phariſees* were, *Matt.* 15. 14.) who hindred him (as he was the Type of Chriſt) from being poſſeſſed of that *Sion* where the Lord had ſet him to be King, *pſal.* 2. 6. Which holy care of his in this reſpect, is elſewhere more clearly teſtified, by his reſolving, that a Liar and Deceitful worker ſhould neither *dwell* with him, nor *tarry* in his ſight, *pſ.* 101. 7. but that his Eyes ſhould be upon the *faithfull* of the Land, that they might *dwell* with him, and he that walked in a *perfect way* ſhould ſerve him, *v.* 6; and that himſelf would walk within his Houſe with a *perfect heart*, v. 2. And as he did Bleſs (or Pray for) the People, 2 *Sam.* 6. 18, ſo did he in like manner Bleſs his Houſhold, *v.* 20. Nor was he wanting to do them Right, witneſs his ſore Avenging of that Abuſe which ſome of his

his Servants met with from thoſe unworthy *Ammonites*, 2 *Sam.* 10. 4, 5, 6, wherein he was a ſpecial Type of Chriſt, *Mat.* 10. 15.

So alſo, *Paul* biddeth Maſters to do the ſame things unto their Servants, as knowing that *their* Maſter alſo is in Heaven, with whom there is no reſpect of Perſons, *Eph.* 6. 9. And as to the Choice of Servants, when *John Mark* (who was his Servant or Miniſter, *Act.* 13. 5,) had ſinfully Deſerted that work whereto he was Appointed, *Paul* would not entertain him ever after, *Act.* 15. 37, 38; wherein he reſembled *David*, who was not willing that a Deceitful worker ſhould Dwell with him, or tarry in his ſight.

A Gracious heart will do what in him lieth, to be furniſhed with Godly Servants, whom he will Command to keep the Way of God, *Gen.* 18. 19, that ſo his Family may be a little Church, *Rom.* 16. 5, whom he may comfortably hold Communion with, in the performance of Family-duties; for whom he daily prayeth; and will not Deſpiſe their Cauſe, *Job* 31. 13.

16. When *David* was moved to bring the *Ark* of God's Preſence (which was the chief part of Worſhip then) from *Kiriath-jearim* into *Sion*, which he had lately gained from the *Jebuſites*, and made his Royal-Seat, 2 *Sam.* 5. 6, 7; he firſt Conſulted with his Leaders and all the Congregation, to know if they had any thing to Object againſt the Warrantableneſs of this Attempt, 1 *Chro.* 13. 1, 2, and to obtain their *free* Concurrence with himſelf therein, which proved accordingly, *v.* 3, 4. He was a Pro-

Prophet, *Act.* 2. 30, yet did he not Diſdain to Adviſe with thoſe, who could pretend to no ſuch extraordinary Inſpiration. He was a King, yet would he not Impoſe upon his Subjects (in matters of Religion) without their own conſent. He was herein a Type of Chriſt, *Rev.* 3. 7, yet did he not improve his Uncontroulable Power, untill his People were made Willing, no more than Chriſt doth, *pſa.* 110. 3.

So alſo, when *Paul* was about to fetch (into Myſtical Sion) that Ark (or Goſpel-truths) which had been formerly Hid in Legal Shadows, as the Literal Ark was in *Kiriath-jearim*, or the Field of Woods, *pſa.* 132. 6; yet he did Reaſon and Confer about theſe things, both with the common People, *Act.* 17. 2, and with the chiefeſt Leaders, *Gal.* 2. 6. He had the Spirit of God, 1 *Cor.* 7. 40, yet did he not Enforce any, in a Commanding way, but onely gave his Judgement, *v.* 25. He was an Apoſtle, yet did he not exerciſe Dominion over the Faith of others, 2 *Cor.* 1. 24, but would have every one to be fully perſwaded in his own mind, *Rom.* 14. 5. He was in Chriſt's ſtead, yet did he ſpeak to others in a Beſeeching way, 2 *Cor.* 5. 20.

Men of an *Antichriſtian-ſpirit* are for a Compulſory Impoſition, in the things of God; but a Man after God's own heart, is for a Voluntary Reception, and is willing to hear whatever can be juſtly alleadged unto the contrary. Himſelf is fully ſatisfied, and yet he would not that others ſhould ſee with his Eyes, but with their own. He doth not firſt court the Affections, (much leſs conſtrain the Will) untill the Judge-

ment be well informed, whose Dictates he would have the Will to follow. And as this is the Constant temper of a Gracious Soul, so will it more especially appear, when *David* shall come to Rule over all God's *Israel*.

17. *David* was the Friend and Companion of *Good Men*, but Hated others, in an Holy way. He was a Companion of all them that *feared* God, *psal.* 119. 63; and all his Delight was in the most Excelling Saints, *psa.* 16. 3, unto whom his Goodness did extend, *v.* 2, and whose Horn should be by him exalted, *ps.* 75. 10. But he had not sat with *vain persons*, nor would he go in with Dissemblers, but Hated the Congregation of Evil-doers, *psa.* 26. 4, 5, with perfect Hatred, *psa.* 139. 22; bidding them to *depart* from him, *psal.* 6. 8, and resolving Early to Destroy them, *ps.* 101. 8, or at least wise to Cut off all their Horns, *psal.* 75. 10. He was a very *humble* man, but yet he would not *know* a Wicked person, *psa.* 101. 4. He was a Loving man, and yet if any hated God, he hated them, although they might be his Personal Friends. He did not delight to be Alone, but yet he was no Company for Liars, *psa.* 101. 7, or privy Slanderers, *v.* 5, or *froward* hearts, *v.* 4, or men of High Looks, *v.* 5; accounting it his Woful misery, when he was constrained to *dwell* with such, *ps.* 120 5.

So also *Paul* was much Comforted with such as *Titus*, 2 *Cor.* 7. 6; but he was an utter Enemy unto Intimate Communion with *wicked* persons, with whom he would not have Believers to walk in Church-fellowship, 1 *Cor.* 5. 13, nor

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to Marry, 1 *Cor.* 7. 39, and 9. 5, nor yet to keep Company, 1 *Cor.* 5. 9, eſpecially if they had been Profeſſors, *v.* 10, 11. Nay he would have ſuch to *turn away* from thoſe who do Deny the Power of Godlineſs, although they have it's Form, 2 *Tim.* 3. 5.

They who put no Difference (in point of Intimate Communion) between the Vile and Precious, do give but a bad Evidence of their being men after God's own heart. What then may we think of them, all whoſe Delight is in men of a Lighter Spirit, and who do Deſpiſe them moſt, that are moſt Excellent? Promiſcuous Intermixtures in Marriages, was that which uſhered in the Deluge, *Gen.* 6. 4, 5: and Chriſt ſorely *threatneth* ſome of the *Aſian* Churches, becauſe of their Impure Communion, *Rev.* 2. 14. 20: nor have any Right unto God's Tabernacle (which was a Type of Goſpel fellowſhip) who do not Honour thoſe that *fear* the Lord, Contemning others, *Pſa.* 15. 1. 4: and Wrath was upon *Jehoſhaphat*, becauſe he Loved them that Hated God, 2 *Chron.* 19. 2, or becauſe he made Affinity with wicked *Ahab*, and Helped the Ungodly, 2 *Chro.* 18. 1, 2. And though this holy Curioſity hath been Deſpiſed by the *Man of Sin*, or by Men of *Saul*'s temper; yet will it come in Requeſt again, as *David's* Tabernacle ſhall be more fully reared up.

18. *David* was Spiritually very *Uſefull*, in a way of Inſtructing and Encouraging others, from his own *Experiences*. He biddeth Kings and Judges to *Kiſs the Son, leſt he be Angry*, Pſa. 2. 10, 11. He biddeth others to ſtand in

Awe, and to be *ſtill*; and in order unto the Preventing of their Sin, he would have them to heed what Conſcience ſpeaketh upon their Bed, or when they are moſt Compoſed, *pſa.* 4. 4. He opened his Mouth in Parables, and left upon Record behind him, what he had *heard* and *known*, for the Benefit of future Generations, *pſ.* 78. 2, 3, 4. He preached Righteouſneſs, and did not Reſtrain his Lips; he Declared the Righteouſneſs, Faithfulneſs, Salvation, Loving-kindneſs and Truth of God, and did not Hide them in his heart (in a Concealing way) from the great Congregation, *pſa.* 40. 9, 10. He Exhorteth all ſorts of men, who have been Relieved in their Diſtreſſes, to Praiſe the Lord for his Goodneſs and wonderfull Works, *pſa.* 107. 2, *viz.* Captives, *ver.* 10, Sick-men, *v.* 17, Sea-men, *v.* 23, and others. He ſtirreth up *Iſrael*, the Houſe of *Aaron*, and all that fear the Lord, to *truſt* in him, *pſal.* 115. 9, 10, 11. He calleth upon Saints to fear the Lord, *pſa.* 34. 9; and biddeth Children to come unto him, that he might teach them ſo to doe, *v.* 11; and laboureth to make the Brutiſh underſtand, *pſa.* 94. 8; and would have All to hear Chriſt's voyce *To Day*, and not to *harden their hearts*, as heretofore, *pſal.* 95. 7, 8. He would have upright hearts to Rejoyce in God, *pſal.* 32. 11; and *patiently* to wait upon him, *pſ.* 27. 14, who will ſtrengthen their Heart that Hope in him, *pſa.* 31. 24.

So alſo when *Paul* was converted, ſtraightway he Preached Chriſt, *Act.* 9. 20, and kept back nothing that was Profitable, but taught the People both *publickly*, and *from houſe to houſe*, *Act.*

Act 20. 20; comforting thoſe that were in any trouble, by the Comfort wherewith himſelf was comforted of God, 2 *Cor.* 1. 4.

Grace is ſelf-propagating as well as Sin; and according to what is in the Heart, the Mouth will ſpeak, *Mat.* 12. 35. Thoſe give but a bad evidence of their being like unto *David*, who can Diſcourſe of any thing more freely, than of what is Spiritual; which ſpeaketh ſadly unto our Dumb Profeſſors, who ſcarce know how to get out a ſavoury word, when at any time they doe conſerre together. Such may pretend their Baſhfulneſs and Inability to ſpeak; which yet doth not hinder them in any vain or worldly Communication: but the proper cauſe is Pride in ſome, and Emptineſs in others, who could not elſe thus hold their peace from Good.

19. When *David* was Perſonally moſt Afflicted, yet was he then mindfull of *Sion*'s Intereſt, and was not wholly taken up with his own Concernments. When himſelf was Deſolate, *pſal.* 25. 16, and when the Troubles of his Heart were much Enlarged, *v.* 17, becauſe of his Sin and Suffering, *v.* 18; yet doth he Conclude with Prayer for *Iſrael*'s Redemption out of all his Troubles, *v.* 22. When he was ready to goe down into the Pit, *pſa.* 28. 1, he yet forgot not to pray, that God would *ſave* his People, and Lift them up for ever, *v.* 9. Nay when his Bones were broken, by reaſon of the Greateſt Fall that ever he met with, *pſa.* 51. 8, yet did he then remember *Sion*, and prayed for the Building of *Jeruſalem*, v. 28. Nay when he lay upon his Death-bed, as his laſt words did evidence his

Publick

Publick Spirit, 2 *Sam.* 23. 1. 3; ſo his Laſt Prayer, *pſa.* 72. 20, was chiefly for the Advancement of Chriſt's Intereſt (as the whole Body of that Pſalm doth ſhew) though in the Perſon of his Son *Solomon*, v. 1.

So alſo, *Paul*'s Perſonal Afflictions, 2 *Cor.* 11. 23, 24, 25, 26, 27, did not make him to ceaſe Caring for the Churches, *v.* 28; notwithſtanding that General bad Example which others did therein ſet before him, who All ſought their *own*, and not the things of Jeſus Chriſt, *Phil.* 2. 21.

A man after God's own heart, is not of a *private Spirit*, but his Affections are like Springs, whoſe Waters ſerve in Common. He preferreth *Jeruſalem* above his Chiefeſt Joy, *pſa.* 137. 6; and he is more Grieved with the loſs of God's Ark, than with the Death of his neareſt Relations, as *Eli* was, 1 *Sam.* 4. 17, 18, and his Daughter, *ver.* 19. 22. They who can Solace themſelves in their Cieled Houſes, when God's Houſe lieth waſte, *Hag.* 1. 4, are onely called *This People*, v. 2, but not *the People of the Lord*; and ſuch as Mourn not for *Jeruſalem*, do neither Love her, nor ſhall Rejoyce for Joy with her, *Iſa.* 66. 10.

20. *David* did Rejoyce in the Graces of others, and Mourned for their Sins. He was Glad, when they talked of Going up into the Houſe of God, to Serve and Worſhip him; *pſa.* 122. 1; and he rejoyced with great Joy, for that the People Offered Willingly unto the Building of his Temple, 1 *Chro.* 29. 9, Bleſſing God before them all, *v.* 10, for what he had then

ſeen

ſeen with Joy, *v.* 17. But he was Grieved, when he beheld Tranſgreſſors, becauſe they kept not Gods Word, *Pſa.* 119. 158; and Horrour did therefore take hold upon him, *v.* 53; whoſe Affections did burſt out into Rivers of Tears, upon that account, *v.* 136, and whoſe Zeal had conſumed him, not ſo much becauſe ſuch were his Enemies, as becauſe his Enemies had *forgotten* the Words of God, *v.* 139.

So alſo *Paul* did Bewail the *Chrinthians* Wantonneſs, 2 *Cor.* 12. 21; and wrote with *tears* concerning the Enemies of Chriſt's Croſs, *Phil.* 3. 18; who had great Heavineſs and *continual* ſorrow in his heart for poor hard-hearted *Jews*, *Rom.* 9. 2. 4; for whom he heartily Prayed, *Rom.* 10. 1, and *laboured* if by any means he might provoke them to Emulation, that ſo ſome of them might be ſaved, *Rom.* 11. 14. He alſo gave Thanks to God with much Rejoycing, when he heard of Others, as to their Repentance, 2 *Cor.* 7. 7; Faith, *Rom.* 1. 8; and Bounty, 2 *Cor.* 9. 11, or Faith and Love, *Eph.* 1. 15, 16, *Col.* 1. 3, 4: giving Profeſſors to underſtand, that their ſtedfaſtneſs was his Life, and conſequently their Fall would be his Death, at leaſt-wiſe in point of Comfort, 1 *Theſſ.* 3. 8.

Nor is there any Outward Fruit, which doth more clearly Demonſtrate a work of Grace within, than thus to be Affected towards Others, upon a Spiritual account. A meer Carnal man may ſelfiſhly rejoyce or mourn, becauſe of Another's Sin or Duty, by which Himſelf is ſome way Prejudiced or Advantaged: but He is a man after God's own heart, who grieveth becauſe

cauſe of God's Diſhonour, and joyeth in his being Glorified by Others as well as by Himſelf: According to which Rule of Judging, how few are there of *David*'s Spirit? and how unlike are they to him, who vex at thoſe that do Out-ſtrip them, as *Cain* did, 1 *Joh.* 3. 12; who have pleaſure in them that are as bad as themſelves, *Rom.* 1. 32, which is one Mark of a Reprobate, *v.* 28; and eſpecially ſuch, who do Compell men to ſin, *Act.* 26. 11, and do what in them lieth to Hinder the Salvation of Another, which filleth up their Sin, 1 *Theſſ.* 2. 16, and evidenceth them to be the Devils Children, the Enemies of All Righteouſneſs, *Act.* 13. 10, and worſe than *Dives* was in Hell, *Luke* 16. 27, 28!

And this is the Summe of what the Scriptures witneſs, concerning *David*'s Perſonal and conſtant Practice or Carriage toward the *Creature*: which is the Firſt Part of the Second Branch of that Outward Demonſtration that he gave of his being a man after God's own Heart.

From whence I ſhall now proceed unto the Second Part, or Top-ſtone of this Demonſtration; to ſhew how *David* did evidence himſelf to be ſuch a one, by his *Practice* and *Carriage* towards *God*, in a more immediate way of Communion with him, or reſpect unto him.

Now *David*'s holy Carriage towards *God*, was manifeſted both in Relation unto *Sin* and *Duty*.

Firſt, In relation to Sin: and ſo he appeared to be

be a man after God's own heart, in these following particulars.

1. *David* was an utter Enemy unto *Idolatry*: in which respect, *Jehoshaphat* is said to walk in the first wayes of his Father *David*, and not to seek unto *Baalim*, 2 *Chro.* 17. 3; which is not to be understood in a way of comparing *David*'s First and Last wayes together, (as if he did at last Degenerate) but onely in a way of comparing *David*'s wayes (which were *first*) with the Idolatrous wayes of his Sons and Successors; for *David* himself was Zealous against Idolatry unto his Last. He knew that their Sorrows shall be multiplyed that hasten after Another God; and therefore he neither would offer their Drink-offerings of Blood, nor take up their Names into his Lips, *Psa.* 16. 4. And when he had conquered the *Philistines*, he did not convert the Images (which they had left) to other uses, but he and his men did Burn them, 2 *Sam.* 5. 21, *viz.* his Men did so, by his Command, 1 *Chro.* 14. 12.

So also, *Paul* was an utter Enemy to all *Superstitious* or *false Worship*. His Spirit was stirred in him, when he saw that the *Athenians* were wholly given to *Idolatry*, *Act.* 17. 16. He biddeth Christians to take heed of *Israel*'s Idolatry, 1 *Cor.* 10. 7, whose Golden Calf was not the Terminating Object of their Worship, but only the Mean by which they worshipped the Lord, *Exod.* 32. 5; which therefore fitly answereth unto mens Inventions in God's Worship, *Psal.* 99. 8. He would not have Professors to *touch* the Unclean thing, 2 *Cor.* 6. 17, by Sitting in

an Idol-temple, at that Good meat which had been Polluted by ſome Idolatrous Worſhip before-going, ſince they which eat of the Sacrifices, are alſo Partakers of the Altar, 1 *Cor.* 10. 18, 19, 20, 21: which fitly anſwereth to thoſe Good Sermons that may be made in Idol-temples, as ſpiritual Feaſts, to keep up the Reputation of thoſe places and of the ſuperſtitious Worſhip performed in them, in a way of provoking the Lord to Jealouſie, 1 *Cor.* 10. 22. Nor would *Paul* have Chriſtians to eat that Meat (although it's Property were now Altered) if any told them, that it had been formerly offered unto Idols, 1 *Cor.* 10. 25. 28: the full Myſtical extent whereof, let others ſtudy. Nay *Paul* would not endure that Love-Feaſts ſhould be added to the *Lords Supper*, leſt they ſhould be (in time) accounted as a Part of Chriſt's Inſtitution, 1 *Cor.* 11. 20, 21, 22, 23; nor would he have ſuch (in matters of Religious Worſhip) to Intrude into thoſe things which God had not Commanded, or which they had not Seen, *Col.* 2. 18; affirming that they *hold not the Head*, ver. 19, who yield Subjection (in the matters of God) unto Men's Doctrines or Prohibitions, *ver.* 21, 22.

From all which we may obſerve, that Men of *Paul*'s and *David*'s Spirit, will not Accommodate with Superſtition. They are for the utter Annihilation of Images, and not for their Defacing onely. They are not free to keep up the Names of Idols, by which our Dayes and Moneths are Heatheniſhly called. They will have no Communion with Man's Inventions in God's Service,

Service, under any pretenſe whatever. They will not come within the Doors of an Idol-temple, to eat the beſt Spiritual Feaſt there, although the Groſſer Superſtition ſhould firſt be over. They will not conſult for the Maintaining of Chriſtian Love, by hazarding the Purity of Chriſt's Appointments They count Subjection to Mans Religious Prohibitions or Commands, to be a Beheading of Chriſt, who is their Onely Law giver in matters of that Nature. Such as make light of theſe things which God is ſo Jealous of, do give a bad Proof of their being Men after his own heart.

2. *David* did carefully Keep himſelf from that which was *His Iniquity*, by way of Eminency; and as a Proof of his being Upright before the Lord, *pſa.* 18. 23.

And *Paul* doth in a more Eſpecial manner bid, that we ſhould lay aſide that Sin which doth *moſt Eaſily Beſet us*, Heb. 12. 1. A more *eaſily Beſetting Sin*, is that which may Eminently be called *Ours*; which a man after God's own Heart doth Keep himſelf from, with utmoſt care. He diligently obſerveth the Age of his Life, the Temper of his Conſtitution, and the Nature of his Particular Calling or Outward Condition; every of which may Betray him into the hands of ſome Predominant Temptation; and having found by ſad Experience, that ſuch a Particular Temptation (by his Oft being overtaken with it) is in a more Peculiar manner *His*, he chiefly ſtudyeth to Preſerve himſelf therefrom accordingly. He knoweth that Ordinary *Philiſtian* Luſts will ſoon Run, if their *Goliah*

be once conquered, and therefore he first Encountreth with this Champion, and ceaseth not untill he hath Overcome him. He knoweth, that His Sin is the Old man's Fat and Blood, which the Lord doth more especially require, *Lev.* 2. 27, and therefore he will sacrifice it to him. He knoweth, that most Professors do Plead for this, and therefore he will not Spare it, that so he might doe something singular, or More than others, *Mat.* 5. 47.

They who are sensible, that some Corruption or other is eminently *Their Iniquity*, and who do yet Indulge it, because it doth more easily Beset them; do sadly evidence their not being Upright before the Lord, as *David* was.

3. *David* did not *wickedly Depart* from his God, but Kept his wayes, and did not Put away his Statutes from him, *Psa.* 18. 21, 22: as having seen their Destruction, who went *a Whoring* from him, *psa.* 73. 27; and Knowing, that God would lead them forth with the VVorkers of Iniquity, who turn Aside unto their crooked wayes, *psa.* 125. 5.

Nor did *Paul* Draw back unto Perdition, *Heb.* 10. 39, but kept the Faith, 2 *Tim.* 4. 7: as knowing, what is and will be the sad portion of Backsliders, *Heb.* 6. 4, 5, 6, & 10, 26, 27, 38.

Indeed every the least Transgression is some kind of Drawing back or Departing from the Lord; but to do so *wickedly*, or unto Perdition, doth import some Greater miscariage, either as to the Matter or Manner of such a Failing; in both which respects, a man after Gods own heart

heart is not thus guilty. He may come short of his Duty, through ſimple Ignorance of the Truth; but yet he is not of thoſe who doe Rebell againſt the Light, Job 34.13. He may be forced from the true Worſhip and ſervice of God, as *David* was, in his flight from *Saul*; but yet he will not then go and ſerve other Gods, though others bid him doe ſo, as they did *David*, 1 *Sam.*26.19. He may for a while Suſpend his Poſitive witneſſing unto ſome Goſpel-Truths, as *Paul* ſometimes did, becauſe of others weakneſs; but yet he will not act unto the Prejudice thereof, as did the falſe Apoſtles. He may depart from ſome Leſſer Truths, but not from what are of greater moment, *viz.* Proper fundamentals, or the Predominant Truths of ſuch a Time. Or when he doth Backſlide in any principal reſpect, he timely returneth with advantage; which is enough to ſalve the truth of this Poſition, that a man after Gods own heart, doth not Wickedly Depart from him, or Draw back unto Perdition.

4. *David* did Reſolve, that he would ſet no wicked thing before his eyes, *Pſal.* 101. 3. His Sin was ever before him, in a way of holy ſhame and ſorrow, *pſal.* 51. 3; but not in a way of ſtumbling block, *Ezek.* 14. 3. Indeed he once ſadly fell from the roof of his houſe, 2 *Sam.*11. 2; but he did not Aſcend up thither with a purpoſe to fall from thence. He did not ſtir up himſelf, but was provoked by Satan, to number *Iſrael*, 1 *Chron.* 21.1. It was not in cool blood, but in his Haſte, when he ſaid, that All men (and *Samuel* among the reſt) were Liars, *pſal.* 116. 11. So

So also *Paul* did what he allowed not, or (as the Greek there hath it) what he knew not, *Rom.* 7.15; to be ſure, what he Would not, *v.* 20, and what he Hated, *ver.* 15; which therefore could not properly be called His act, *v.* 17, or at leaſtwiſe not the act of his Mind, *v.* 23, or Will, *v.* 21, nor any of his Delight, *v.* 22; and conſequently he could not be ſaid to ſet ſin before his Eyes.

A man after Gods own heart, may be compaſſed about with the Iniquity of his Heels, in an Evil day, *pſal.* 49. 5; but yet he will not ſet any Iniquity before his eyes. He ſetteth before himſelf the Evil of ſuffering, *Luk.* 14. 31; but not the evil of Sin, ſave in a way of Deteſtation, or Arming of himſelf againſt it, *Eph.* 6.12,13. He may be overtaken with a fault, *Gal.*6.1; but his feet doe not Run after Evil, *Iſa.*59.7. He may be ſold under ſin, *Rom.* 7. 14; but he doth not ſell himſelf to work evil, as *Ahab* did, 1 *King.* 21.20. His ſoil may bring forth Thorns and Briars; but ſuch things are not of his ſetting.

5. *David* made conſcience of his very words and Thoughts; both which he did deſire, not onely that they might be Accepted, but alſo that they might be Acceptable; and in the ſight of God, *pſ.* 19. 14. He was Purpoſed that his Mouth ſhould not Tranſgreſs, *pſa.* 17.3; andſaid he would not ſin with his Tongue, but took heed unto his Words as being part of his *Wayes*, *pſ.* 39. 1. He hated Vain Thoughts, *pſal.* 119. 113; and Gods Teſtimonies were his Meditation, *v.*99; whoſe eyes prevented the night-watches

that

that he might Meditate in the VVord of God, *v.* 148.

So alſo; P*aul* put away his childiſh Thoughts, 1 *Cor.* 13.11; caſting down ſinful Imaginations, and *bringing into Captivity every Thought to the obedience of Chriſt*, 2 *Cor.* 10. 5. He would have a Chriſtians ſpeech to be alway ſavoury and Gracious, *Col.* 4. 6; and that Jeaſting or fooliſh Talking ſhould not be once Named among them as becometh Saints, *Eph.* 5. 3.4; and that no corrupt Communication ſhould proceed out of their mouths, but that which is good to the uſe of Edifying, *that it may miniſter Grace unto the Hearers*, *Eph.*4.29; ſince evil Communications *corrupt good Manners*, 1 *Cor.* 15.33.

A Gracious heart is farr from thinking that words are wind, or that his Thoughts are free. He knoweth that his Tongue ſhould be his glory, *pſ.* 30.12; and that his words are actions in the Bud, by which a man ſhall be Juſtified or Condemned, *Mat.* 12. 37. He alſo knoweth, that the *Thought of Fooliſhneſs is ſin*, Prov. 24. 9; and that God ſearcheth the Heart, *to give to every man according to his Wayes*, *Jer.*17.10. Such are not after Gods own heart, who make no great matter of vain Thoughts and Idle words; which ſpeaketh ſadly unto thoſe Profeſſors, whoſe Precious Time is laviſhed away in Fooliſh Talk and Jeaſting, unto the ſhame of their Profeſſion.

6. *David* was ſelf-ſuſpitious, who therefore deſired that God would ſearch him and know his heart, and Trie him and know his Thoughts, and ſee if there were any wicked way in him, *pſa.* 139.

139.23,24. He had acknowledged before, that God was acquainted with all his wayes, *v.* 3, *and Words, v.4. and Thoughts, v.2*; whom now he doth desire to prove him, as being Jealous of his own Deceitful heart, lest he through Pride or Ignorance should Overlook some more refined or beloved sin. And though the Lord had formerly searched him, and known him, *v.1*; yet doth he here desire, that he would yet again more fully prove him. Yea though he was comfortably perswaded, that nothing should be found, *psa.17. 3*; and that he had walked in his Integrity, *psa.26, 1*, yet did he still desire, that God would Examine him and Prove him, and try his *reins and heart, v.2.*

So also *Paul* did not Judge himself, and though he knew nothing by himself, yet did he not therefore Justifie himself, but he that Judged him was the Lord, 1 *Cor.* 4.3,4.

The Pharisees were of a self-justifying disposition, *Luke* 16.15; but a truly Gracious heart is self-suspitious. He knoweth that the heart is a very Deceitful thing, *Jer.* 17.10; and that God is greater than the Conscience, 1 *Joh.*3.20, whom he doth study to shew himself Approved unto, 2 *Tim.* 2. 15, by whom he must be one day Judged, and whom he would therefore have to search and Trie him throughly. He will not scornfully reject those Censures and Reproofs, which yet he hopeth to be false and Groundless, suspecting his being apt to overlook that in himself, which another may more readily discern. Although his Conscience doth acquit him, yet will he put it upon a fresh enquiry, until he hath the

Judge-

Judgement of his All-knowing Judge. He doth the Truth, and yet he cometh to the Light, that so his Deeds may be made Manifest, that they are wrought in God, *Joh.* 3. 21. Nor doth he thus desire to be searched, because he thinketh all is well, as that young man did, *Mat.* 19 20; or meerly beause he feared an exacter Scrutiny at Christs Tribunal; but because he would rectifie what is amiss, and be led in the way everlasting, *Psa.* 139.24.

7. *David* was loth to sin through Ignorance, and therefore he desired that God would teach him the way of his Statutes, *Psal.* 119. 33, and open his eyes, *v.* 18, and give him understanding, *v.* 34, and shew him all his wayes, *Psa.* 25.4; for which end he waited upon him all the day, *v.* 5, and promised that he then would keep Gods Law, unto the End, *Psal.* 119. 33; 34; to shew that he rested not in a bare form of knowledge, but did desire to be Instructed, that so he might not sin.

Thus also, when *Paul* was convinced, that he had Ignorantly persecuted Christ, *Act* 9. 5, whereof his present Bodily blindness was a sign, *v.* 8; he forthwith begged that he might know what he should do, *v.* 6; and so continued praying, *v.* 11, until he had received his Bodily and Spiritual sight together, *v.* 16, 17, and straightway Practised, *v.* 20, according to what was Revealed in him, *Gal.* 1.16.

Some men are *willingly Ignorant*, 2 Pet. 3. 5, and come not to the Light, least their Deeds should be Reproved, *Joh.* 3. 20; or when they have asked, *What is the Truth?* they will not

Tarry for an Answer, *Job.* 18. 38, or do not receive the Love thereof, 2 *Thess.* 2. 10. But a Gracious heart doth Crie after Knowledge, *Pro.* 2. 3, the Knowledge of God, *v.* 5, that so he might be delivered from the way of the Evil Man, *ver.* 12. He doth not shut his Eyes, and then say, he seeth not, but earnestly desireth to be Informed, that so he might not Erre through Ignorance. He seeketh for Direction with an Upright heart, and doth what in him lieth to be found in every of Christ's wayes, though never so Solitary, Deep or Dangerous.

8. *David* did Mistrust himself, and therefore he Besought the Lord, that he might not be Led into Temptation, by being enclined to Covetousness, *psa.* 119. 36, or *any Evil thing*, Psa. 141. 4. He knew the Danger of being Overmercyed, and therefore he durst not desire the *speedy* Destruction of his Enemies, lest he and his People should prove Forgetfull, *psa.* 59. 11. To sit at the Sinners Table, is a manifold and sore Temptation; and therefore he would not that God should let him eat of their Dainties, lest he should be thereby Tempted to practise their wicked works, *psa.* 141. 4. He knew the Hankering that was in heart after Earthly Vanities, in case they were in View; and therefore he desired that God would *turn away his Eyes* from beholding those Objects, and Divert his heart from Covetousness, by Enclining it unto his Testimonies, *ps.* 119. 36, 37.

Suitable to whose Prayer, was *Paul's* Practice; who being sent by Christ to preach a Purer Gospel to the Gentiles, *Act.* 9. 15, he went not

not to *Jeruſalem* (where the *Jewiſh* Apoſtles were) till Three years after, *Gal.* 1. 17, 18, where having ſtayed but fifteen Dayes, *v.* 18, he came no more there of Fourteen years, *Gal.* 2. 1; one principal reaſon whereof, was, leſt he ſhould have run in vain, *v.* 2, or leſt *Peter*, *James* and *John* (who were men of a Legal Spirit) ſhould have Tempted him to Judaize, and therefore he might Avoid them, untill he was now competently fortified againſt that Temptation. And as he was thus Cautious himſelf, ſo alſo he adviſed others to *ſhun* what might be an Occaſion of their ſtumbling. He was afraid leſt ſome ſhould be Beguiled by the falſe Apoſtles, as *Eve* was, by being the Serpents Hearer, 2 *Cor.* 11. 3; from whom he therefore wiſheth them to *Turn away*, 1 *Tim.* 6. 3. 5. He knew that the *Midianitiſh* Feaſts did Occaſion *Iſrael*'s Bowing down unto their Gods, *Num.* 25. 2; and therefore he biddeth Chriſtians to keep out of Idol's Temples, and not to come at their Feaſts, 1 *Cor.* 10. 8. 14. 18. 20. He telleth the *Galatians*, that their complying with Abrogated Ceremonies, was the ready way to Betray them into their ancient Heatheniſm, *Galat.* 4. 8, 9, 10.

Job would not ſtand Gazing upon the Sun or Moon, leſt his heart ſhould be enticed to Idolatry, *Job* 31. 26, 27. *Agur* would not be over Rich, leſt being *full* he ſhould Deny the Lord, *Prov.* 30. 8, 9. Nor will a Wiſe man come Nigh the Door of an Harlots houſe (in the Letter or Myſtery) for fear of being almoſt in All

evil, in the midſt of the Congregation and Aſſembly, *Prov.* 5. 8. 14.

9. *David* did mourn after more *Strength* againſt his Corruptions, than yet he had attained. He wiſhed Earneſtly, that his Wayes were Directed to keep Gods Statutes, becauſe he was Commanded ſo to doe, *Pſa.* 119. 4, 5. With his whole heart did he ſeek to God, that he might not Wander from his Commandements, *pſa.* 119. 10. And being ſenſible that he had gone Aſtray, he heartily beſought the Lord to ſeek him up, *pſa.* 119. 176.

And how did *Paul* long to be Delivered from his Body of Death, which made him to count himſelf a very Miſerable Wretched man, *Rom.* 7. 24!

In many things we Offend, *Jam.* 3. 2; but a Gracious heart doth purifie himſelf as God is pure, 1 *Joh.* 3. 3. He is not ſatisfied with this, that all men have their Failings; but laboureth, if by any means he might attain unto the Sinleſs ſtate of Saints Raiſed from the Dead, *Phil.* 3. 11. He will not make a League with *Canaanitiſh* Luſts, although he cannot Overcome them; wherein there is no want of Will, although he faileth in Performance, *Rom.* 7. 18. *Fools make a Mock at Sin*, Prov. 14. 9, but a Man after God's own heart count's that his greateſt burden.

10. *David* made light of no Iniquity, but yet he Chiefly feared Preſumptuous Sins and Great tranſgreſſions, leſt they ſhould have dominion over him, *pſal.* 19. 13.

And though *Paul* would have Profeſſors to Avoyd

Avoyd thoſe Leſſer Evils which he tearmeth *not Convenient*, Eph. 5. 4; yet doth he more Eſpecially declare againſt more Heinous Sins, which he would not have to be ſo much as Named among them, as becometh Saints, *v.* 3.

Men of a Tender Conſcience are oft-times Doubly wronged; Partly, in that the Matter of their Scruple is judged *ſmall*, which (in relation to ſuch a Time) is uſually *Greater* than the other are aware of; and Partly, becauſe they are thought to ſtrain at Gnats, and to ſwallow Camels. But holy Zeal is made up of Light as well as Heat, and a man after Gods own heart doth wiſely put a Difference. He will not Deſpiſe the Leaſt of Chriſt's Commands, and yet he Chiefly mindeth what is of *greateſt* weight. He knoweth that a Blot is far worſe than the Miſſing of an Hair-ſtroak, and this is the Rule by which he writeth. He would not Trip, becauſe he is much more afraid to Fall; and the leaſt Moat doth make him weep, becauſe his Eye is Tender, and not becauſe he would thereby ſeek to Hide ſome greater Beam. He knoweth that Great tranſgreſſions are Big with many Little ones; and that he who *ſticketh* not at the Former, will ſcarce boggle at the Latter, ſave in a way of Humour and Hypocriſie. However he may be Cenſured by thoſe that have a mind to cavil, he ſo endeavoureth to walk Exactly, as that Eſpecially he may not be *Scandalous*.

11. *David* knew his own *Weakneſs*, and therefore he deſired that God would undertake to *ſecure* him from Temptations of a ſinful Nature.

He

He was Purpoſed that his Mouth ſhould not tranſgreſs, *pſal.* 17. 3; but yet leſt his Foot ſhould ſlip, he prayeth that God would Hold up his Goings, *v.* 5; and that He would ſet a Watch before his mouth, and Keep the Door of his Lips, *pſa.* 141. 3.

And *Paul* wiſheth him who *thinks* he *ſtandeth*, to take heed leſt he *fall*, 1 *Cor.* 10. 12; ſince our Sufficiency is of God, 2 *Cor.* 3. 5; in the Power of whoſe might he would have Chriſtians to be ſtrong, *Eph.* 6. 10, and therefore he recommendeth Prayer, *v.* 18, as the laſt part of that Armour, *v.* 11, that ſo they might be able to Withſtand in the Evil day, *v.* 13.

Jehoſhaphat had almoſt 12 hundred thouſand fighting men, 2 *Chro.* 17. 14, 15, 16, 17, 18; and yet when he encountred with his Adverſary, his Eyes were up unto the Lord, as if he had no might, and knew not what to doe, 2 *Chro.* 20. 12. A Gracious heart is full of Strength, and yet he is in his own eyes Weak, and when he is *moſt weak*, he is *moſt ſtrong*, 2 *Cor.* 12. 10. The beſt regiment of his Health, is, that he is alway Complaining of his Weakneſs, and is never out of the Phyſicians hand. He doth not put Confidence in his Reſolution, but Truſteth in the Lord, who bringeth it to paſs, *pſa.* 37. 5.

12. *David* was yet in the carefull uſe of all holy ſelf ſecuring *Means*. He ſolemnly Engaged to keep God's Righteous Judgements, *pſa.* 119. 106: God's Word was Hidden in his heart that he might not ſin againſt him, *v.* 11: and he did Meditate in his Precepts, that ſo he might have reſpect unto his VVayes, *v.* 15. He knew the

the force of a ſerious Covenant, and therefore he deſired not to be at a Looſe end, as falſe hearts uſe to doe. He carefully ſtored up what Preſervatives he met with in the Scripture, and laboured to *work* them upon his heart by Holy Meditation. And when he had received an Abſolute Promiſe from God, that his Mercy ſhould not Depart from his Son, as it did from *Saul*, 2 *Sam.* 7. 15, and that his Houſe ſhould be Eſtabliſhed for Ever, *v.* 16; he did not hereupon Preſume, unto the Neglect of Means, but preſently fell to Prayer, that God would do as he had ſaid, *verſ.* 25, and did therefore put up that Prayer, becauſe of the former Promiſe, *verſ.* 27.

So alſo, though God had given *Paul* all them that Sailed with him, *Act.* 27. 24, ſo that he verily Believed, *v.* 25, there ſhould be no loſs of any man's Life, *v.* 22; yet did he tell the Souldiers, that they could not be Saved, except the Sea-men did continue with them, who were the Ordinary Means of that Aſſured Preſervation, *v.* 30, 31. And though he did Believe, that God would Deliver him from Every *evil work*, 2 *Tim.* 4. 18; yet did he Run and Fight and keep his Body under, leſt he ſhould be a Caſt-away, 1 *Cor.* 9. 26, 27: Who alſo exhorted thoſe *Philippians*, to work out their Salvation *with fear and trembling*, Phil. 2. 12, though he was ſenſible of their Own utter Inſufficiency thereunto, *v.* 13, and though he was Confident, that God would Perform in them whatever Good work he had Begun, *Phil.* 1. 6.

A gracious heart doth ſo Depend upon the Lord,

Lord, as that he will not yet Tempt him, by a ſinful Neglect of thoſe Means which God hath directed him to be in the carefull uſe of. He knoweth his Inability to Pray, without the Spirits Help, *Rom.* 8. 26, which Bloweth where it Liſteth, *Joh.* 3. 8; and yet he doth Pray, that ſo he might be Quickned, *Pſal.* 119. 88. He knoweth that New-Covenant Mercies are Everlaſting, and yet he doth not think that Exhortations, Threats and Circumſpection are therefore uſeleſs or unneceſſary; but evidenceth by his Practice, that though himſelf be *weak*, whom God doth undertake for, yet is he not therefore Idle but Induſtrious.

13. *David* was glad, when he was ſtopped in an Evil and ſinfull way. He bleſſed the Lord, who ſent *Abigail* to meet him, and Bleſſed her by whoſe Advice he was kept from ſhedding Blood in a way of Self-revenge, 1 *Sam.* 25. 32, 33, although he was a Soldier, and had been ſorely Provoked by that Diſgraceful Repulſe which he had met with from her Husband, *v.* 10, 11, whom he had not Hurt, *v.* 15, but Secured, *ver.* 16; which great Reproach he was upon his march to have Revenged, *v.* 13, reſolving to have done it to the utmoſt, *v.* 22; and yet was quickly ſtopped in that full Career, *v.* 35, and Bleſſed the Lord again, who had kept him from that evil, *v.* 39, which he did ſometimes think was Lawful, *v.* 34.

And thus *Paul* evidenced himſelf to be of *David's* Spirit, by ſtopping in his full Career of Perſecution, upon Chriſt's Call, *Acts* 9. 4, although he had Threatned Slaughter, *v.* 1, and

was

was Resolved to put the same in Execution, *v.* 2, verily Thinking that it was his Duty, *Act.* 26. 9; and as Others did therefore Glorifie God on his behalf, *Gal.* 1. 23, 24, so also did he give all Honour and Glory unto God for this Great Preventing Mercy, 1 *Tim.* 1. 13, 14. 17.

Saul was Enraged, when Disappointed in his Design to Kill good *David*, 1 *Sam.* 19. 17: but a man after God's own heart Rejoyceth, when his unlawful Devices are not brought to pass. He onely Mourneth over such Attempts, and Blesseth God as heartily for Hedging up Hell's way with Thorns, as for Enlargement in his way to Heaven. Nor doth he thus to Pacifie his Lust, when he cannot Satisfie it; but from the Disposition of his Heart, which would not sin; and evidenceth it, by endeavouring to Kill that Root, whose Budding Fruits the Lord hath Blasted. Nor is he thus Glad, in some Particular Case onely, as *Darius* was, in the case of *Daniel*, *Dan.* 6. 23; but he doth Alway Bless God for such Defeats, and improveth those Rebukes unto a more strict search into the Nature of what he could not so clearly see, whilest under the power of his Temptation.

14. When *David* was overpowred by his men, to cut off the skirt of *Saul*'s Garment, in a way of Gratifying his Unbelief and Self-revenge, his heart did smite him Presently, 1 *Sam.* 24. 5; so also when he had sinned in Numbring his People, 2 *Sam.* 24. 10: both which did evidence, that he was one of a very Quick and Tender Conscience.

And so was *Paul*; who was Ashamed to speak

of, what ſome were not Aſhamed to Practiſe, *Eph.* 5. 12; and who did Burn with holy Zeal, untill he had Removed, whatever was matter of juſt Offence to any weak Brother, 2 *Cor.* 11. 29.

A Gracious heart is very Tender, 2 *Chro.* 34. 27; and ſuch a one is apt to Bluſh, at the very Mentioning of ſome Sins, yea though himſelf be not Guilty of them, *Ezra* 9. 6. He is more ſenſible of ſinfull Imaginations, than others are of wicked Actions. No ſooner hath Satan foiled him, but preſently he crieth out, *What have I done?* Every the leaſt Blaſt of Satan's wind, goes through him, and maketh his ſpirit Tremble, it is ſo Delicate. His heart hath Touched Chriſt, and therefore it alway ſhaketh when Turned from him, as doth the Needle touched with the Load-ſtone: It would Amaze the Generality of Profeſſors, could they but ſee, how men of *David*'s ſpirit ſtartle, ſo ſoon as ever they Begin at any time to Slumber; as it is with thoſe in the Letter, who are afraid to ſleep.

15. When *David* had ſinned againſt the Lord, he did *acknowledge* it, *pſa.* 51. 3, and did not ſeek to Hide it, *pſa.* 32. 5, or Tranſlate it upon Others, but took it wholly to Himſelf, 1 *Chro.* 21. 17, though Satan did then Provoke him, *ver.* 1, for *Iſrael*'s Sin, 2 *Sam.* 24. 1. Nor did he ſpeak thereof in a way of Mincing it, but called it *Iniquity*, Pſa. 51. 2, *Tranſgreſſion*, v. 3, *Fooliſhneſs*, Pſa. 38. 5, *Evil Indeed*, 1 *Chron.* 21. 17; and ſtyleth himſelf a *very Beaſt*, becauſe of his ſimple Envy, *pſa.* 73. 21, 22.

So alſo *Paul* freely confeſſed, that he had waſted

waſted the Church of God exceedingly, *Gal.* 1. 13; ſhutting the Saints up in Priſon, conſenting to their Death, puniſhing them oft in every Synagogue, compelling them to Blaſpheme, and perſecuting them even unto ſtrange Cities, *Act.* 26. 10, 11. Nor did he ſpeak hereof in a Mincing way, but therefore calleth himſelf a *Blaſphemer, a Perſecutor, Injurious*, 1 Tim. 1. 13, and *exceeding Mad*, Act. 26. 11.

Some men will rather Die, than Confeſs a fault; but the Diſtempers of a Godly man break out at his Lips, which is a Means to ſave his Life. He will not Cover his Tranſgreſſions, like *Adam*, *Job* 31. 33, as knowing the dolefull Effects of ſuch a Silence, *pſa.* 32. 3, 4, and that the Lord will have Iniquity to be Acknowledged, *Jer.* 3. 13, who then is Juſt and Faithful to forgive it, 1 *Joh.* 1. 9. Nor doth he ſeek to Leſſen it, but ſetteth it out with all its Aggravations, as being more offended with it in Himſelf, than in Another.

16. *David* was alſo very deeply Humbled for his *Sin*. His Life was ſpent with Grief, and his years with *Sighing*, his *Strength* failed, and his very Bones were conſumed, becauſe of his Iniquity, *pſal.* 31. 10. Nor was his ſorrow like a Land-flood onely, but like a Living Spring; for his Sin was Ever before his Eyes, *Pſalm.* 51. 3.

And thus it was with *Paul*, who being convinced of his former Evil Courſe, *Act.* 9. 5, did lay it ſo to heart, as that he did neither eat nor drink of Three Dayes after, *ver.* 9. Nor was it ſome violent Pang, but when he had obtained

Mercy, yet did he ſtyle himſelf *the Chief of Sinners* ſtill, 1 *Tim.* 1. 13, 14, 15.

Sin maketh God to crie out, *I am preſſed, as a Cart that is full of Sheaves*, Am. 2. 13; and therefore a man after God's own heart muſt needs Groan under it. A Saint overtaken in a fault, is out of Joynt; who therefore muſt needs be in very great Pain, untill he be Reſtored, *Gal.* 6. 1. *Sin* is that Root from whence all *Sufferings* grow, *Lam.* 3. 39; and therefore it muſt needs be a *Root of Bitterneſs*, Heb. 12. 15. Profeſſors ſins are of the Deepeſt Die, which therefore muſt needs Imprint accordingly upon a Tender heart. *Cain* complained of his Puniſhment, *Gen.* 4. 13; which *David* ſubmitted unto, and onely deſired the Lord to Take away *his Sin*, 2 *Sam.* 24. 10. 17. And that which may be the Natural man's Paſſion, is the Godly man's conſtant Frame, who Mourneth all his dayes, for that which he is yet Perſwaded is Done away.

17. *David* did chiefly mourn for *Sin*, as it related unto God, againſt Whom (and Him Onely) he had Sinned, as himſelf confeſſeth, *pſa.* 51. 4: Which cannot be meant, as if he thought he had not ſinn'd againſt *Uriah* alſo; but meerly, in competition with that Evil which he had thereby brought upon himſelf, in the Loſs of his inward Peace, *pſal.* 51. 8. 12, the Miſery upon his Family, 2 *Sam.* 12. 10, 11. 14, and the Forfeiture of his own Life, if the Lord himſelf had not remitted that part of his Puniſhment, 2 *Sam.* 12. 13: Notwithſtanding all which Perſonal Miſchiefs procured by his Sin, he yet was *Mainly* grieved, for that Reproach which he had there-

thereby brought upon the *Great Name* of God, 2 *Sam.* 12. 14, who had been ſo *Good* to him, *v.* 7, 8: and therefore he thus confeſſeth here, *Againſt Thee, Thee Onely, have I ſinned.*

So alſo *Paul* doth not tell us what ſorrows he had brought upon himſelf, but onely that he had done many things contrary to the Name of *Jeſus*, *Act.* 26. 9, abuſing them who did believe on *Him*, and conſenting unto the Death of *Stephen*, whom he calleth *His* Martyr, *Act.* 22. 19, 20; which is in effect as if he had uttered *David's* words before mentioned.

They who truely *fear* the Lord, are alſo ſaid to *think* upon his *Name*, *Mal.* 3. 16; the Diſhonouring whereof by *Sin*, is that which chiefly woundeth a Gracious Heart. And therefore it is, that ſuch are ever after, moſt Zealous for this Name of God, as *David* was, who Knew it, *pſa.* 91. 14; and did Remember it, *pſa.* 119. 55; accounting it Holy and Reverend, *pſal.* 111. 9; deſigning to build a Temple to it, 1 *Chro.* 22. 7; calling his own Advancement by it, *pſa.* 75. 1; deſiring to *fear* it, *pſa.* 86. 11; deſcribing true Saints by their Love unto it, *pſal.* 119. 132; mourning becauſe of its being Blaſphemed, *pſa.* 74. 10; and Praying for himſelf, that ſo this Name of God might be Magnified, 2 *Sam.* 7. 25, 26, and Againſt others, that they might ſeek it, *pſ.* 83. 16.

18. *David* did look upon his Outward *Sufferings* to be the Fruit of Sin; and therefore he deſireth that all his Sins might be forgiven, in order unto the Removal of his Affliction, *pſa.* 25. 18; confeſſing that his wounds did ſtink, becauſe of his

his Fooliſhneſs, *pſal.* 38. 5; and calling his Outward Evils by the Name of their Father, *viz.* His Iniquities, *pſa.* 40. 12, or the Iniquity of his Heels, *pſa.* 49. 5, which had gone over his Head, and were a Burden too heavy for him, *pſa.* 38. 4, becauſe they were the Original of all his Sufferings. And though Men did hate him without a Cauſe, ſeeking to deſtroy him Wrongfully, and making him to Reſtore what he had not Taken, *pſa.* 69. 4; yet even then did he confeſs, that God Knew his Fooliſhneſs, and that his Sins were not hid from him, *v.* 5; which intimateth his being ſenſible, that he had Deſerved thoſe Sufferings from the Lord, though not from the hands of Men.

So alſo *Paul* telleth us, that Death is Sin's Wages, *Rom.* 6. 23; and therefore (Partly) doth he call his own Sin, a *Body of Death*, Ro. 7. 24. Nay when himſelf and others were Perſecuted by Man for Chriſt's ſake, yet doth he call thoſe very Perſecutions, fatherly Chaſtiſements and Corrections, *Heb.* 12. 4, 5. 9; to ſignifie unto us, that a Gracious heart is ſo far from charging God fooliſhly, when he doth at any time Rebuke for *Sin*, as that he doth charge himſelf with Meriting at the hand of God, that which Man doth unjuſtly lay upon him for the ſake of Righteouſneſs.

19. *David* was duely ſenſible of Old Tranſgreſſions; deſiring that God would not remember the ſins of his *Youth*, Pſa. 25. 7; and humbly confeſſing that Original Iniquity wherein he was *ſhapen* and *conceived*, Pſa. 51. 5.

So alſo, when *Paul* was Aged, yet he remembred

bred ſtill, *Act.* 26. 10, what he had done amiſs when Young, *Act.* 7. 58. Nor did he think, that Infants are acquitted from the Guilt of Original Sin, but proveth the quite contrary; becauſe Death reigned over them that had not ſinned after the ſimilitude of *Adam*'s tranſgreſſion, *Rom.* 5. 12, 13, 14. Nor did himſelf Forget what God had long ſince Pardoned; but after that he had obtained Mercy, he ſtill confeſſeth his former Injuries that he had done, as well as his Groſſer failings and miſcarriages, 1 *Tim.* 1. 13.

A Gracious heart hath All his Treſpaſſes forgiven, *Col.* 2. 13; but yet he will not forgive any of them to himſelf, ſo as to be forgetfull of them. Nor is he ſatisfied with confeſſing them Once for all, but maketh that his Conſtant work, which others count Needleſs, becauſe it hath been done before. He humbly forgetteth that Duty which is Behind, *Phil.* 3. 13; but though he putteth away his Childiſh things, in point of repeated Action; yet doth he Confeſs them ſtill, in a way of Continued ſelf-humiliation, 1 *Cor.* 13. 11.

20. *David* did ſee, that he ſtood in need of being Cleanſed from *ſecret Faults*, and from thoſe Errours, which he (through Ignorance) could not underſtand, *pſa.* 19. 12.

So alſo, *Paul* doth acknowledge his need of Pardoning Mercy, for what he did Ignorantly in Unbelief, 1 *Tim.* 1. 13, nay though he ſometimes verily thought it had been his Duty, *Act.* 26. 9. And though he Knew Nothing by himſelf, yet was he not thereby Juſtified, 1 *Cor.* 4. 4; which clearly intimateth a Poſſibility of his being to be Con-

Condemned, for that which he (through Ignorance) might not be able to understand.

A man after God's own heart, doth not resolve the Lawfulness of an Action, into his Apprehended Light; nor doth he conclude, it is no sin, meerly because he Thinketh it not to be so. He knoweth, that sins of Ignorance were to be Sacrificed for of Old, *Lev.* 4. 13, 14. 22; and that there is but One Faith or Rule of Life, *Eph.* 4. 5, which every one (within the compass of it's knowledge) is first bound to understand, and then to practice, *Rom.* 14. 5. And though an Erroneous Scruple may stop a Lawfull action, *Rom.* 14. 23; yet he that Knew not his Masters will, and did commit things worthy of Stripes, is liable to be Beaten, although with *fewer* Stripes, *Luke* 12. 48. And therefore a Gracious heart will both Acknowledge those Errours which he doth not Particularly understand, and beggeth to be Cleansed from those faults which may be *secret* to himself as well as others.

And this *Is* the summe of *David*'s Grace-evidencing Carriage towards God, in relation unto *Sin*.

But then Secondly; *David* did evidence his being a man after God's own Heart, by the Constancy of his *Carriage*, in relation to that *Positive Duty* and *Obedience*, which he did more immediately perform unto the Lord: And that both in respect of *Passive* and *Active* Duty.

First

First, in respect of *Passive* Duty, or of that Suffering-service which he was put upon for Goodness sake. And so we read, not only that he was Patient then, *psa.* 38. 12, 13, 14; but also (which is very strange, considering the Dispensation he lived under) that he rejoyced to doe the Will of God, when called forth to *suffer* for him, or to be Offered up Himself, in the stead of those substituted Legal Sacrifices, which did but shadow out this kind of Suffering service, *ps.* 40. 6, 7, 8, wherein he was a Type of Christ, *Heb.* 10. 5, 6, 7. Which Persecutions of his, are largely handled in his two and twentieth Psalm; and yet he styleth that Psalm (as its Title sheweth) *Aijel Shachar*, or the *Hind of the Morning*: to signifie, with what Inward Chearfulness he went about that Suffering-duty, as if he had been an Hind, whose feet are noted for their Nimbleness, or skipping up on High, *psal.* 18.33, especially in the Morning.

In which regard, *Paul* doth more Plainly tell us, that he was not Ashamed of his Sufferings, 2 *Tim.* 1. 12, but did Rejoyce in being Offered upon the Sacrifice and Service of others Faith, *Phil.* 2. 17; and was Ready both to be Bound and Die for the Name of *Jesus*, *Act.* 21. 13, so soon as he had heard thereof, *v.* 11; accounting it a Gift to *suffer* as well as to *believe*, *Phil.* 1. 29; and not onely so, but he did also Glory in his Tribulation, *Rom.* 5. 3, and desired to Glory in Nothing else, *Gal.* 6. 14; being chiefly ambitious of Knowing the fellowship of Christ's Sufferings, and of being made Conformable unto his Death, *Phil.* 3. 10.

A Gracious Heart may *Crie*, as *David* did, *Pſal.* 22. 2; eſpecially if ſeemingly forſaken upon the Croſs, as *David* was, *v.* 1: but yet he Taketh up that Croſs more Chearfully than if it were an Earthly Crown. He doth not put others upon Suffering, that ſo himſelf might be Excuſed, as the *Jewiſh* Prieſts did by their Sheep and Oxen, who Died in their Sacrificers ſtead: but he is willing to bear the *Croſs Alone*, and to Eaſe others of that Burden, as Chriſt was, *Joh.* 18. 8. He doth Preferre his Duty before his outward Intereſt; and doth Delight to do this Will of God, ſo ſoon as it appeareth (from the Volume of his Book) to be God's Will that he ſhould *ſuffer*. And thus he doth evidence himſelf to be a man after God's own heart (as *David* was) by the tenour of his Carriage towards God, in reſpect of *Paſſive Duty*.

Secondly, *David* did evidence himſelf to be ſuch a one, in a way of *Active* Duty alſo; as will appear, firſt in the General thus:

Gen. David did not Reſt in *Legal Duties*, but Preſſed after what was of a more Evangelical and Spiritual Nature. He knew that Incenſe was but a Type of Prayer; and therefore he deſired that his *Prayer* might be ſet forth before the Lord as *Incenſe*, and the Lifting up of his Hands as the Evening Sacrifice, *Pſa.* 141. 2. He knew that *Praiſes* would pleaſe the Lord better than an Oxe or Bullock; and therefore he would Magnifie him with *Thankſgiving*, Pſa. 69. 30, 31. He knew that the Sacrifices of God are a *broken Spirit*; and that he did not deſire *Sacrifice*, nor was

was delighted in *Burnt-Offering*, Pſalm. 51. 16, 17.

So alſo, *Paul* knew that Legal Holineſs was onely *ſhadowy*; and therefore he was for putting on the *New Man, which after God is created in Righteouſneſs and True Holineſs*, Eph. 4. 24. He knew that Legal Circumciſion was Nothing, 1 *Cor.* 7. 19; and therefore he was for Circumciſion in the *Heart* and *Spirit*, and not in the *Letter*, Rom. 2. 28, 29. He knew that the *whole Law* was Dead, (ſo far as it was Onely given by *Moſes*, or Enlivened by his Authority) that we ſhould ſerve in *Newneſs of Spirit, and not in the Oldneſs of the Letter*, Rom. 7. 6; and therefore he doth Diſgracefully call thoſe *Conciſioniſts*, *Phil.* 3. 2, who ſtill Boaſted of their Legal Priviledges or Duties, *v.* 4, which himſelf had counted Loſs for Chriſt, *v.* 7.

A Gracious Heart is not ſatisfied with Legal Sacrifices, or with ſuch Duties now, as thoſe Sacrifices were of Old; becauſe he knoweth, that the Lord is not pleaſed with them.

Legal Sacrifices were ancient Ceremonial Laws, which onely were Impoſed untill the *time* of *Reformation*. Heb. 9. 10: now a Goſpel-Saint is not for the Keeping up of ancient Ceremonies, *Col.* 2. 16, 17.

Legal Sacrifices were onely the *Shadows* of Good things, *Heb.* 10. 1: now a Gracious heart is not ſatisfied with a meer Form of Godlineſs, 2 *Tim.* 3. 5, or *ſhew* of Grace, *Col.* 2. 23.

Legal Sacrifices were *Leſſer* things when at the *Beſt*; which therefore (Comparatively) the Lord ſaith, he *Never* did command, *Jerem.*

7. 22, 23 : now a Gracious heart is not ſatisfied with Leſſer Duties, in the neglect of Greater, *Mat.* 23 23.

Legal Sacrifices were Bloody things, which therefore had a ſhew of Cruelty : now a Gracious heart is not Taken with that pretended Piety, which croſſeth the Rule of Charity, without an expreſs Word requiring it ; becauſe he knoweth, that God *will have Mercy and not Sacrifice*, Matt. 9. 13.

Legal Sacrifices were wont to be Accounted of, meerly according to their Number, 1 *Kings* 8. 63 : but a Gracious Heart is not ſatisfied, with Praying ſo Oft, or Hearing ſo Many Sermons, or Reading ſo many Chapters in a Day ; becauſe he knoweth, that *Good Actions* ſevered from *ſpiritual Affections*, are but like unto the Skin of a Sacrifice ſtuffed out with ſtraw.

Legal Sacrifices were after-Duties, in a way of Satisfaction for ſome Former failing ; or in a way of Doing for Life, *Gal.* 3. 12 : now a Gracious Heart doth know, that he cannot Doe for God, beyond what is his bounden Duty, *Luke* 17. 10 ; and therefore he doth not Act in a way of ſuppoſed Satisfaction or Deſerving, but onely of Obedience.

Legal Sacrifices were Deputed in the ſtead of Others, *Lev.* 16. 11. 15, who ſhould have ſupplyed that place themſelves, according unto ſtrict and proper Juſtice, *Gen.* 2. 17 : now a Gracious Heart will bind no Burdens upon *others* (in a way of Doing or Suffering) which he is not willing to Bear *himſelf*, as did the *Phariſees*, *Matt.* 23. 4.

Legal

Legal Sacrifices were Cuſtomarily Repeated, without Effecting what they were uſed for, *Heb.* 10. 1, 2: now a Gracious Heart is not ſatisfied with that Learning which never comes to the Knowledge of the Truth; or with that Confeſſion, which Endeth not in the Forſaking of his Sin; or with any other Religious Duty, which tendeth not unto Perfection.

Legal Sacrifices were performed by the Creature, without the help of any *ſupernatural Aſſiſtance*: now a Gracious heart is not ſatisfied with what he is able to doe, by virtue of the firſt *Adam*'s Strength; unleſs that Fleſh be Animated by the Spirit of Chriſt, that ſo he may Offer up *ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt*, 1 Pet. 2. 5.

Legal Sacrifices were ſuch as meer Carnal *Jews* did ſometimes Abound in the performance of, *Iſa.* 1. 11: but a Gracious heart is for Outſtripping others, *Mat.* 5. 47; and is not Satisfied, unleſs his Righteouſneſs doth Exceed that of the *Scribes* and *Phariſees*, v. 20.

From all which, we may obſerve, that *ſuch* are not men after God's own Heart, who are for the keeping up of Abrogated Ceremonies; who are for *Shadows* without the *Subſtance*; who are for *Leſſer* things, with the Neglect of *Greater*; whoſe Religion is ſtained with *Cruelty*; who place their Holineſs in the Number of their Performances; who gather Satisfaction from what they doe, for what they have done Amiſs; who do Tranſlate unpleaſing Duty from themſelves to others; who do not *Thrive* and *Grow* by what they do converſe about; who are contented

tented with what a meer *Natural* man can doe, and with what the Generality of Professors doe attain unto. Thus much in the *General*.

Particul: But then *David* also did more *Particularly* discover that he was a man after God's own heart (with reference unto his *Active* Duty towards God) in these following respects.

1. *David* evidenced very much of a Gracious Spirit, in relation to God's more Immediate *Corrections*. He did humbly Commit his Spirit into God's hand, *Psa.* 31. 5: choosing rather to fall into his hand, than into the hand of Men, 2 *Sam.* 24. 14: eying him in *Shimei*'s Cursing, 2 *Sam.* 16. 10: giving Him leave to do with him what seemed good unto him, 2 *Sam.* 15. 26: acknowledging that God was Holy, although he did not hear his Cry, *psa.* 22. 2, 3; and that he was to be Justified (as being Clear) when he Judged, *psa.* 51. 4: and Blessing the Lord for Evermore, with a Two-fold *Amen*, *psa.* 89. 52, when himself was seemingly Abhorred, *v.* 38, and his Covenant made void, *v.* 39.

So also, *Paul* laid his Liberty and Life at God's feet, *Act.* 21. 13: acknowledging him Righteous, when most *severe*, *Rom.* 3. 5: whose Tribulation made him Patient, *Rom.* 5. 3: who looked at Sufferings from Man, as being the Will of God, *Heb.* 10. 36: and who abounded in Blessing God, 2 *Cor* 1. 3, even then when his Sufferings abounded also, *v.* 5.

Let all Impatient Spirits know, that a man after God's own Heart is of another Disposition.

He

He may complain *To God*, as *David* did, *pſa.* 22. 1; but not *Of God*, as did *Cain*, Gen. 4. 13. He would not be Rebuked in Wrath, *pſal.* 38. 1; but yet he is in Subjection when Corrected, *Heb.* 12. 9; and openeth not his mouth, becauſe God doth it, *pſa.* 39. 9. He could be glad if God would Speedily deliver him, *pſa.* 31. 2; but yet his Eyes Wait upon the Lord, untill he ſhall have mercy on him, *pſa.* 123. 2. He Accepteth the Puniſhment of his Iniquity, *Lev.* 26. 43; and Reverenceth his Correcting Heavenly Father, *Heb.* 12. 9, in All things giving Thanks, 1 *Theſſ.* 5. 18.

2. *David*'s Grace did alſo very much appear, in relation to that Duty of Prayer. He conſtantly ſought unto the Lord, both when he was to Flee, 1 *Sam.* 23. 10, although he Certainly knew before, what Danger he was in; and whither he ſhould go take poſſeſſion of his Kingdom, 2 *Sam.* 2. 1, although he knew before, that *Saul* was dead: and when the Lord would have him to fight his Adverſary, although the Caſe were never ſo Plain, both in relation to Others, 1 *Sam.* 23. 1, 2, and Himſelf, 1 *Sam.* 30. 8, and 2 *Sam.* 5. 17. 19. And though (in anſwer to his Prayer) he had been Once bidden by the Lord, to help the Oppreſſed *Keilites*, 1 *Sam.* 23. 1, 2; yet being Diſcouraged by his Men, *v.* 3, he Enquired of God *Again*, v. 4, that ſo he might be Certain, what was the Will of God. And when (in anſwer to his Firſt Prayer) God bad him goe up againſt the *Philiſtims*, 2 *Sam.* 5. 19; yet when they came up Again, *v.* 22, he *ſought* unto the Lord a Second time,

v. 23.

v. 23; though one would have thought, his first Commission might have sufficed, or rather no fresh Order at all, to fight with them, whom God had of Old commanded to be Destroyed, although they did not Begin the quarrel, as here they did, *v.* 17. Thus *David* did Pray Alway, yea when his Heart was Overwhelmed, *Psal.* 61. 2; and when others became his unworthy Adversaries, that *Cross* wind drave him into this safe Harbour of Prayer, *Psa.* 109. 4. Nor did he onely Pray for Outward good things, but chiefly for Spiritual Blessings, and was Earnest for Grace as well as Comfort, first begging a New heart, *psa.* 51. 10, and then the Joy of God's Salvation, *v.* 12; being as Loth to lose God's *Holy Spirit*, as that himself should be cast away from his Presence, *v.* 11. Nor did he Pray to God, in the strength of his own apprehended worth, but in the Multitude of God's Mercy, *psa.* 5. 7; that he would save him for his Mercies sake, *Psa.* 6. 4; pardoning his Iniquity, and not remembring it, for the sake of his *Name*, *Psa.* 25. 11, and *Goodness*, v. 7; and blotting out his Transgressions, according to the multitude of his Tender Mercies, *Psa.* 51. 1. Nor was he over-hasty for an Answer, but *Waited patiently*, Psa. 40. 1; resolving to *wait* upon his Name, *Psa.* 52. 9; yea *Truely* his *Soul waited upon God*, Psa. 62. 1, and as the eyes of Servants upon their Masters, untill he should have Mercy on him, *Psa.* 123. 2.

An Hypocrite will not Pray Alway, *Job* 27. 10; but a Gracious heart beginneth every of his undertakings with *solemn Prayer*. He knoweth

eth that all Good is from the Lord, *Jam.* 1. 17; for which he yet will be Enquired of, *Ezek.* 36. 37, who knoweth the Meaning of *ſpiritual* Sighs and Groans, *Rom.* 8. 26, 27. He will be Inſtructed from the Lord, before he will Encounter with Difficulties, or Flee from Dangers, or ſatisfie his Deſires. And thus he doth, upon every freſh occaſion, and not onely Once for all; more Narrowly enquiring after that, which ſome would Diſſwade him from, upon the account of Self-preſervation. Temptations do onely foil him upon his Knee, and he will Pray, although his heart be ready to Die within him, through Overwhelming ſorrow. And the Bleſſings of Gods *Right hand* are chiefly in his Eye; who would have Peace, but (Principally) *Grace*, begging (as *David* did) that his Heart might be not onely *ſound*, Pſa. 119.80, but alſo *Quickned*, *v.* 88. and *Enlarged*, v. 32. And this Incenſe of his Prayer, is Offered up Before God's Mercy-Seat, *Exod.* 30. 6, or with the Premiſed Confeſſion of his own utter *Nothingneſs*, Gen. 32. 10. Nor doth he onely Pray, when God is Quick of Hearing, but when he Heareth not, *Pſal.* 22. 2; accounting it his Duty ſtill, at leaſt-wiſe Patiently to Wait God's Leiſure.

And ſuch a man was *Paul*; who was for *Prayer*, not onely upon *weightier* Occaſions, but when he was to take a Journey, *Rom.* 1. 10, or to Eat and Drink, 1 *Tim.* 4. 5, and in Every thing, *Phil.* 4. 6: though more Eſpecially for *Grace* and *Peace*, in a way of *Free Mercy*, 1 *Tim.* 1, 2, and with all *Perſeverance* or *patient Waiting*, Eph. 6. 18.

3. *David* was *ſpeedily Obedient* to God's ſignified Order; whereby he evidenced, that God was his *King*, as he doth ſtyle him, *Pſal.* 5. 2, & 84. 3; and that Himſelf was his *Servant*, as he profeſſeth, with an Affectionate Reduplication, *Truely I am thy Servant, I am thy Servant*, Pſal. 116. 16. He waited for an Anſwer to his Prayer, in point of Command as well as Comfort. He went when God bad him Goe, 2 *Sam.* 5. 19, 20; and when he was Forbidden, *ver.* 23, he did as he was commanded, *v.* 25.

So alſo, when Chriſt had told *Paul*, what he ſhould doe, *Act.* 26. 16, in anſwer to his Prayer, *Act.* 9. 6, he was not Diſobedient to that Heavenly Viſion, *Act.* 26. 19, nor did he Conferre with Fleſh and Blood about it, *Gal.* 1. 16; and when the Spirit did forbid his going into *Bithynia*, Act. 16. 7, he alſo complyed with that heavenly Prohibition, *v.* 8; in anſwer to thoſe Titles of *King* and *Lord*, which he doth oft give to Chriſt, whoſe *Servant* he doth Every where profeſs himſelf to be.

Men uſe to ſay (in way of Complement) *I am your Servant*; and many Workers of Iniquity will ſay, *Lord, Lord*, Mat. 7. 22, 23; but a Gracious heart doth ſpeak thus by his *Practice*, Going and Coming and Doing, as he is Bidden, by which a Real Servant is deſcribed, *Matt.* 8. 9. He Watcheth unto Prayer, *Epheſ.* 6. 18, and Heareth what God will Speak, *pſal.* 85. 8, and with reference unto *Direction* as well as *Peace*. He ſeeketh for Inſtruction with an Upright heart; and therefore he Ecchoeth to God's Counſel by an

an Immediate compliance with it. He is not onely a Retainer unto Chriſt, wearing his Livery, and Living at his own Command; but he is one of Chriſt's Houſhold Servants, waiting for his Maſters Order, and carefully putting it in Execution. The Lord is his Shepheard, *pſa.* 20. 1, without whoſe Leading, he will not *force* into the Greeneſt paſture, *v.* 2; but he will follow him into the Shambles, *pſa.* 44. 22. Nor is he thus Obedient, becauſe he is Over-powered, as *Balaam* was, in Bleſſing *Iſrael*, *Num.* 24. 13, which therefore made him to make a Vertue of Neceſſity, *v.* 1: but this is the Godly man's Diſpoſition, evidenced by his Readineſs and Conſtant Practice. Thoſe were *proud* men, *Jer.* 43. 2, who would not Take that Counſel which God had given, in anſwer to their Pretended Prayer, *Jer.* 42. 3.

4. *David* was very ſenſible, that all the Mercy he had, did come Originally from the Lord; and from his Free-grace alone; whom therefore he was very *Thankful* unto. He doth confeſs that it was God, who girded him with ſtrength, and made his Way perfect, *pſal.* 18. 32; by whom he had run through a Troop, and leaped over a Wall, *v.* 29; whoſe Gentleneſs had made him Great, *v.* 35, and who had ſubdued under him thoſe that roſe up againſt him, *v.* 39; who made him to lie down in Safety, *pſa.* 4. 8; and who muſt firſt Open his Lips, before his Mouth could ſhew forth his Praiſe, *pſa.* 51. 15.— He alſo doth witneſs unto the Freeneſs of God's Grace therein; acknowledging that *Iſrael* was ſaved by the Light of his Countenance, becauſe he had

a *favour* to them, *pſa.* 44. 3; and that himſelf Deſerved not God's being Mindful of him, *pſal.* 8. 4: and when the Lord had *heard* his Prayer, *pſal.* 66. 19, though this did Prove that he had not Regarded Iniquity in his heart, *v.* 18, yet doth he onely Conclude, *v.* 20, with Bleſſing him, who had not Turned away his Prayer, nor his *Mercy* from him, without hinting in the leaſt, that his own Holineſs was any way Influential thereunto. — He alſo was very *Thankful* unto God, for what he had received, with all his Soul, *pſa.* 103. 1; *Praying* Three times a Day, *pſa.* 55. 17, but *Praiſing* him Seven times, *pſa.* 119. 164; and when his Heart was in the moſt Fixed frame, *pſal.* 57. 7.

So alſo, *Paul* doth confeſs, that All things are Through the Lord, *Rom.* 11. 36; who made his Labours to be Succeſſful, 1 *Cor.* 3. 7; whoſe Gift Faith is, through which the Saints are ſaved, *Eph.* 2. 8; who worketh in us to *Will* as well as *Doe*, *Philip.* 2. 13; not being ſufficient to *Think* any thing as of our ſelves, but our ſufficiency is of God, 2 *Cor.* 3. 5; and therefore he would have none to Boaſt, ſince the Root did Bear them, and not they the Root, *Rom.* 11. 18. — He alſo witneſſed unto the Riches of God's Grace herein; who worketh of his own Good Pleaſure, *Phil.* 2. 13; according to the Gift of whoſe Grace he was an Apoſtle, *Eph.* 3. 7, and Whatever elſe he was, 1 *Cor.* 15. 10; by which Grace of his we are Saved, *Eph.* 2. 5, and not by Works, *Rom.* 11. 6, for who hath firſt Given to him, *v.* 35? and as a clear Proof hereof, he telleth us, that when we were yet without Strength,

Strength, Christ Died for the Ungodly, *Rom.* 5. 6, and while they were yet Sinners, *ver.* 8. —— For all which Mercies he also was very *Thankfull*, as all his Epistles do declare at large, and more particularly, *Phil.* 4. 6. 1 *Thess.* 5. 18. *Eph.* 5. 4. A Gracious heart is well acquainted with his own utter Nothingness, in point of *Strength* and *Worth*; who therefore giveth Praise unto the Name of God, and Putteth it from himself with Both his hands, *psa.* 115. 1. As on the One hand it is not He that sinneth, but Sin in him, *Rom.* 7. 20; so on the Other hand, it is not He that Laboureth, but the Grace of God with him, 1 *Cor.* 15. 10. He giveth unto God the sole Glory of all his Good and Vertuous atchievements, *Act.* 4. 10; and laboureth to stop that Thief, which would Rob God of what is Wholly Due to him Alone, *Act.* 14. 13, 14, 15. Nor doth he attribute the Grace of God bestowed on him, to any Self-worth, *Dan.* 2. 30; but from the Foundation unto the Top-stone; he crieth, *Grace, Grace,* Zech. 4. 7. Nor doth he sever his *Prayers* and *Praises,* Phil. 4. 6; but whereas most men doe onely *Crave* a *Blessing*, he also *Giveth Thanks*; wherein he doth so Abound, as that this Latter seemeth to bear the Name of his whole Obedience, *Ephes.* 5. 4.

5. *David* was Faithfull unto the Lord, and carefull to Perform whatever Vows and Promises he had sometimes made unto him. He *stuck* unto God's Testimonies, *Psa.* 119. 31, and did not *forsake* his Precepts, *v.* 87. He undertook, that in *Sion* the *Vow* should be performed unto

unto God, *pſal.* 65. 1, however it might be ſleighted other-where; Himſelf had *ſworn*, and would Perform it, that he would keep his righteous Judgements, *pſa.* 119. 106. He reſolved to Pay his *Vows*, *pſa.* 22. 25, which his Lips had uttered when he was in trouble, *Pſa.* 66. 14, in the Preſence of all God s People, *Pſal.* 116. 18.

So alſo, *Paul* had obtained Mercy of the Lord to be Faithfull, 1 *Cor.* 7. 25; which he did evidence, not onely in the Performance of that Legal Vow, *Act.* 21. 26, which he had made, *Act.* 18. 18; but more Eſpecially in the Fulfilling of that Evangelical work, which was committed to him, 2 *Cor.* 5. 19, 20; and which was Committed to his Truſt, becauſe he was accounted Faithful, 1 *Tim.* 1. 11, 12.

All ſorts of Perſons may Promiſe unto the Lord at a very high rate, when in a Good Mood, as *Saul* was, 1 *Sam.* 26. 21; or when under ſome heavy Judgement, as *Pharaoh* was, *Exod.* 8. 8; or when Affrighted with the ſight of God's Terrour, as *Iſrael* was, *Deut.* 5. 27; whoſe heart was not yet ſtedfaſt in ſuch Covenants, *pſa.* 78. 37: but a Gracious ſoul is Faithful, and more eſpecially unto the Lord, whoſe Promiſes to him are True, 2 *Cor.* 1. 20. He *feareth* God, and therefore when he hath Vowed, he dares not ſay before the Angel, that it was an Errour, *Eccl.* 5. 6, 7. He knoweth that God is True, 2 *Cor.* 1. 18; and loveth Truth, *pſa.* 51. 6; who taketh it for Granted, that his Children will not Lie, *Iſa.* 63. 8: and therefore he would be Faithful. He is for a Perpetual Covenant, that ſhall not be Forgotten, *Jer.* 50. 5; and thereby evidenceth him-

himſelf to be after God's own heart, who is Alway Mindful of his Covenant, *pſa.* 111. 5. Thoſe are Rejected *Ephraimites*, who compaſs God about with Lies; whileſt *Judah* yet Ruleth with him, and is Faithfull with the Saints, *Hoſ.* 11. 12.

6. *David* was Eminent for *Believing*, both in reſpect of *Truſt*, *Hope* and *Confidence*. God had been his Truſt from his Youth, *pſal.* 71. 5; in whoſe Mercy he Truſted for Ever and Ever, *pſa.* 52. 8; and then more Eſpecially, when he was Afraid, *pſal.* 56. 3, which made him not to *fear* what Man could doe unto him, *v.* 11. He alſo Hoped in the Lord Continually, *pſ.* 71. 14; having been made to do ſo when he was upon his Mother's Breaſts, *pſ.* 22. 9; encouraging himſelf in the Lord his God, when his People ſpake of Stoning him, 1 *Sam.* 30. 6; and bidding his Dejected Soul to Hope in God, *pſa.* 42. 11, although he had Forgotten him, *v.* 9; who was his God from his Mothers Belly, *pſa.* 22. 10, and who had heard him from the Horns of the Unicorns, *v.* 21. Nay he was alſo *Confident*, that God would Hear him when he called, *pſal.* 4. 3; and that his Goodneſs would follow him all his Dayes, *pſa.* 23. 6; and that he ſhould yet Praiſe him for the Help of his Countenance, *pſal.* 42. 5; and that God would have his Enemies in Deriſion, *pſa.* 2. 4; turning them Back, when he did Crie, *pſa.* 56. 9; and therefore he feared no Evil, though in the Valley of the ſhadow of Death, *pſa.* 23. 4; though in the Midſt of Trouble, *pſa.* 138. 7; though an Hoſt ſhould encamp againſt him, *pſa.* 27. 3; and though ten Thouſands of People

People ſhould ſet themſelves againſt him round about, *pſa.* 3. 6; not Doubting to Overcome that Great *Goliah*, 1 *Sam.* 17. 46, through his Name or Strength, *v.* 45, who formerly had delivered him out of the Paw of the Bear and Lion, *ver.* 37: all which he therefore Spake, becauſe he had Believed, *pſa.* 116. 10.

So alſo, *Paul* had the ſame Spirit of Faith, 2 *Cor.* 4. 13, who Truſted in Chriſt, *Eph.* 1. 12; and as in Spiritual Reſpects, ſo in relation to Temporal Deliverance alſo, improving former Experiences of that Nature, unto the ſtrengthning of his continued Truſt, 2 *Cor.* 1. 10. And as he did thus *Truſt* in God, ſo did he alſo Hope, that in nothing he ſhould be Aſhamed, *Phil.* 1. 20: nor in this Life onely had he Hope in Chriſt, 1 *Cor.* 15. 19, but did rejoyce in Hope of future Glory, *Rom.* 5. 2, which was the fruit of his Experience, *v.* 4; by which he was already Saved, *Rom.* 8. 24, although he then ſaw not the thing Hoped for, *v.* 25; which Hope was an Helmet to ſecure him, 1 *Theſſ.* 5. 8, and as an Anchor to keep him ſteadfaſt, *Heb.* 6. 19. Nay he was alſo Confident, that God would Perform whatever good work he had Begun, *Phil.* 1. 6; and that he would deliver him from every Evil work, and Preſerve him unto his Heavenly Kingdom, 2 *Tim.* 4. 18; being verily perſwaded that Nothing ſhould ſeparate him from the Love of God, *Rom.* 8. 38, 39; and becauſe of which *Confidence*, he was rather willing to be Abſent from the Body, and to be Preſent with the Lord, 2 *Cor.* 5. 8. All which he therefore ſpake, becauſe he had Believed, 2 *Cor.* 4. 13.

A Gra-

A Gracious heart is *ſtrong in Faith*, and is thence Signally called, a *Believer*. He maketh God his Truſt, and Hopeth in him, unto the utmoſt of his Viſible ground. And though men *fearing God*, may walk in Darkneſs, as to that point of *full Aſſurance*, Iſa. 50. 10; (*'tis a moſt unſcriptural and uncharitable Opinion*, that of ſome, as if there were no Faith, ſave that of *full Aſſurance*;) yet together with the Advancement of *David*'s Diſpenſation in the Latter days, theſe Miſts ſhall be Diſpelled, and they ſhall ſee Eye to Eye, *Iſa.* 52. 8. And a little before that time, men after God's own heart may Poſſibly be endowed with a kind of *particular Faith* (ſuch as *David* had before his Coronation) relating to their Outward Redemption, which they may be Peeceuliarly enlightned into, and therefore *ſpeak* what with Sobriety they have *Believed*; whileſt Faith will not be found upon the Earth, (or among thoſe of an Earthy Spirit) when the Son of Man thus Cometh, *Luke* 18. 8.

7. *David* did Dedicate unto the Lord, (and for the Service of his Temple) that Silver, Gold and Braſs, which *Toi* the King of *Hamath* had ſent him for a Preſent, 2 *Sam.* 8. 11; as alſo what Gold and Silver he had forcibly Gained from the *Edomites*, *Moabites*, *Ammonites*, *Philiſtines*, *Amalekites*, 1 *Chro.* 18. 11, and from the *Syrians*, 2 *Sam.* 8. 12, who came to ſuccour *Hadadezer*, *v.* 5, from whom he took Shields of Gold, 1 *Chro.* 18. 7, and very much Braſs, wherewith *Solomon* made the Brazen Sea and Pillars and Veſſels of Braſs, *v.* 8.

With respect to all which, I may say, as *Paul* doth concerning Marriage, *Eph.* 5. 32, *This is a great Mystery, but I speak concerning Christ and the Church.*

For the better understanding whereof, it must be noted, that *David* himself was an unquestionable Type, Primarily of Christ, and Secondarily of those who are Christ's, *viz.* his Saints and People; whether these Saints be Collectively considered, (so *David*'s compleated Temporal Kingdom shadowed out their Portion under the Seventh Trumpet,) or whether they be Individually considered; and so his Reigning state did shadow out every of their spiritual portions in all Gospel-Ages; which latter I shall now onely prosecute, and briefly touch the other in the close of this Particular.

Now then, as *David* at this time had his Friends and Adversaries, so also hath every Individual Saint his Friends and Enemies, from whom he gaineth (as did *David*) several Gifts and Spoils, which are accordingly improved, though in a more mysterious way.

First, *David* had his *Toi* the King of *Hamath* for his Friend, who was a poor Creature compared with *David*, yet friendly and not despised. Thus also each Saint is alway furnished with such a Friend, *viz.* the Remainder of the first *Adam*'s good Nature in him; which is a poor low thing compared with Christ in him, but yet 'tis very Friendly, and not to be despised.

Secondly, This *Toi* the King of *Hamath* presented *David* with Silver, Gold and Brass. And thus

thus alſo, the firſt *Adam*'s good Nature doth furniſh each Saint, with ſome kind of Golden Knowledge, and Silver like Peace, and with the Braſs of Outward Intereſt, *viz.* Eſteem, Authority and Influence, all which are uſefull, although Inferiour.

Thirdly, *David* alſo had his Enemies, *viz.* the *Edomites*, *Moabites*, *Ammonites*, *Philiſtines*, *Amalekites* and *Syrians*; which *Syrians* do ſeem at that time to have been One with the *Aſſyrians*, as being near of Kindred, the one coming from *Aſhur*, and the other from *Aram*, who were the two Sons of *Shem*, *Gen.* 10. 22. And thus alſo each Saint hath his *ſpiritual Enemies*, reſembling thoſe before-mentioned, with reſpect unto what thoſe are chiefly noted for in the Scripture; which I have formerly hinted, and ſhall here briefly recapitulate.

As for Example:

The *Edomites* came of *Eſau*, who is chiefly noted for the Sale of his Birthright and his loſs of Supremacy; which made him to hate his brother *Jacob* ever after. And ſo thoſe *Edomites* do fitly reſemble the Saints Body or Outward man, which is Originally a little Elder than the Soul, *Gen.* 2. 7, and hath been a Clog unto it, 1 *Cor.* 9. 27, ever ſince the ſelf-contracted Fall, before which time, the Outward man had viſibly the Name of *Adam*'s Happineſs, which ſince that time hath fal'n to *Jacob*'s ſhare, and ſo ſhall be to all Eternity, *viz.* more Spiritual, *Eph.* 1. 3.

The *Moabites* and *Ammonites* are chiefly noted for their being the Fruit of *Lot*'s Daugh-

ters Inordinate desire of Children. And so they fitly answer to those Inordinate and fleshly lusts which warre against the Soul, and which the Best are bid to take heed of, 1 *Pet.* 2. 11.

The *Philistines* are chiefly noted for their being in the very heart of *Israel*'s Land. And so they fitly answer to Bosome-sins, which do more *easily beset us*, Heb. 12. 1, and which therefore may be called *Ours* by way of Eminency, *Psa.* 18. 23.

The *Amalekites* are chiefly noted for their being the first Opposers of *Israel* in their Journey towards *Canaan*. And so they fitly answer to that *Worldly* mind, firstly prevailing upon the true Converts Fleshly part, which is most faint and subject to be smitten.

The *Syrians* or *Assyrians* are chiefly noted, for their high Descent, (*viz.* from *Shem*) and yet their deadly hatred against God's *Israel*, from first to last. And so they fitly answer to those more Diabolical Tentations, which come from Satan, who was an Angel by Creation, but (to the Saints especially) is now become a roaring and devouring Lion, 1 *Pet.* 5. 8.

These are the Principal of those Adversaries, which every true Gospel-Saint hath been and still is conflicting with (in the Mystery) as *David* did of Old in the Letter.

Fourthly, *David* did forcibly gain from *Hadarezer* and the rest, their Shields of Gold, their choicest Silver, and very much Brass: And in like manner, each Gospel-Saint doth forcibly gain from Satan and his Party (by his conflicting with them) much Golden Wisdom, (which hath been

been the Old Man's Shield) much inward Comfort, which is of more worth than Silver; and the meaneſt part of whoſe Gain (like unto that of *Hadarezer*'s Braſs) hath been and ſtill is uſefull, Partly to Adorn, (as *Solomon*'s Pillars did his Porch,) Partly to Cleanſe, (as *Solomon*'s Brazen Sea did the Prieſts, 2 *Chro.* 4. 6;) and in ſeveral other reſpects, ſuiting with what *Solomon*'s other Veſſels ſerved for; all which were made of *Hadarezer*'s Braſs. Little thought *Hadarezer* and his Confederates, that they ſhould have Encreaſed *David*'s Treaſures, whom they intended to deſtroy: and little thinks Satan or the Old Man, that a poor Believer ſhould be Enriched by their Conflicting with him, whom they deſign to make a Spoil of: but thus God ordereth it, that *Satan* doth learn a Saint more Wiſdom than he had before; and Corruptions conquered do adde unto his ſtock of Comfort; and the Soul by this means is far more Beautiful and Pure and Serviceable, than otherwiſe it might have been both unto God and Man. Barely to be Tempted (though in never ſo violent a manner) may prove unto our great advantage, in caſe we overcome as *David* did.

Fifthly, *David* did Dedicate unto the Lord, and for the Service of his Temple, whatever Gifts and Spoils he had thus gained. Now *Solomon*'s Temple (in a Larger ſence) did ſhadow out Chriſt's Body, both Natural, *Joh.* 2. 19. 21, and Myſtical, 1 *Cor.* 3. 16, 17; but in a Stricter ſence, that Temple was a Double Type, relating unto the Beginning and Ending of Chriſt's Whole Diſpenſation. Firſtly, it was a Type of

of that Outward Glory in Goſpel-times which God beſtowed upon his Saints and Churches in the dayes of *Conſtantine*, which Glory was deſtroyed by Myſtical *Babylon* (as *Solomon*'s Temple was by *Nebuchadnezzar*,) and is to be Reſtored again (as that of Old in the Letter was) together with the Return of that *Babyloniſh* Captivity. But then ultimately, or at the Laſt, that Temple of *Solomon* did typifie that far exceeding Glory of *John*'s *New Jeruſalem*, wherein the Lamb (whoſe Perſonal Reign was ultimately ſhadowed out by *Solomon*'s) is ſaid to be the Temple of it, *Rev.* 21. 22.

In every of which reſpects, a truely Gracious heart doth Dedicate his fore-named Gifts and Spoils unto the Service of God's Temple: that is, he doth deſign to Glorifie Jeſus Chriſt, both in his Perſon and Members and Intereſts, by all that Light and Joy and other Advantages, which he at any time hath gained, from Friend or Foe. The Natural man is apt to convert ſuch things unto a *ſinfull* uſe, as *Saul* did his Revenues unto the ſtirring up of others againſt good *David*, 1 *Sam.* 22. 7, 8; ſuch are apt to be the more Miſchievous becauſe of their Knowledge, and yet more Preſumptuous becauſe of their apprehended Peace, and to improve their Outward Intereſt in Satan's ſervice: and though ſome others of them be not ſo Groſs, yet do they convert ſuch things unto a ſelfiſh uſe; purſuing after Knowledge in a ſelf-exalting way, deſiring inward Peace in a meer ſelf-ſatisfying way, and improving their outward Intereſt, as *Saul* once did his, unto the Promotion of good *David*, meerly

meerly becauſe he did Refreſh him, 1 *Sam.* 16. 21, 22, 23: and though ſome more refined Natural man may Dedicate ſome part of his Spoils unto the Lord, as *Saul* and *Abner* did, 1 *Chro.* 26. 28, yet is it onely for the ſervice of the Tabernacle (under which *Saul* lived,) which ſhadowed out ſome Lower things, (far ſhort of what the Temple typified,) ſuch as are, Natural accompliſhments and Moral Vertues, and the more External part or Form of Godlineſs.

But now a truely Gracious heart deſigneth Chriſt's Glory, by every thing he hath, or doth deſire. He magnifieth Chriſt, by the improvement of his outward Intereſt in the World; he beggeth inward Peace, that ſo he might do his Maſter the more chearful ſervice; he doth reduce his Knowledge unto Practice, and would be Gracious, that ſo Chriſt might be glorified in him, rather than that himſelf ſhould be thereby advantaged, as *David* did prepare for the glory of that Houſe, which yet himſelf foreſaw he ſhould not ſhare in. And thus he aimeth at Chriſt's advancement in every thing he doth; which will be moſt fully evident at Chriſt's Appearing, which Diſpenſation was ultimately ſhadowed out by that Temple, unto the ſervice whereof *David* did thus Dedicate his Gifts and Spoils; and whereby he eminently did demonſtrate, that he was a man after God's own heart.

And thus *Paul* did Gain much ſpiritual Gold and Silver, (or at leaſt-wiſe Braſs) not onely from his Friend, *viz.* the Remainder of the firſt *Adam*'s good Nature in him; but more eſpecially

cially from his Enemies, by ſubduing his *Edomitiſh* Outward man, 1 *Cor.* 9. 27; his *Moabitiſh* and *Ammonitiſh* Inordinate Affections, 1 *Cor.* 6. 12; his *Philiſtian* Boſom-Luſts, which did more Eaſily beſet him, *Heb.* 12. 1; his *Amalekitiſh* Worldly mind, *Act.* 20. 33; and his *Syrian* or Satanical Temptations, 2 *Cor.* 12. 7: the Gain of all which Conqueſts, was Dedicated by him to an Holy Uſe, and left upon Record for the ſervice of God's Myſtical Temple, *viz.* his Saints and Churches; all which were Committed by him, to *Timothy* and other faithful men, 2 *Tim.* 2. 2, (as *David*'s Dedicated things were to *Shelomith* and his Brethren, 1 *Chro.* 26. 26, 27, 28.) for future Uſe, and for the ſervice of a far more Glorious following Diſpenſation.

A man after God's own heart, doth Gain much by his Conflicting with and Overcoming Satan's Temptations and his own Diſtempers; whoſe precious Experiences are not Abuſed by him unto Licentiouſneſs, but are carefully Treaſured up, for the rendring of himſelf and others more Serviceable to the Lord, in Preſent and Succeſſive Generations. If God hath not Deſpiſed his Prayer, *Pſa.* 102. 17, (when *Overwhelmed*, as the Title hath it,) this ſhall be written by him for the Generations that are to come, *v.* 18. If he perceive that ſome Boſom-ſin hath been the Death of any, as the *Philiſtines* were of *Saul*, by ſhooting at a Diſtance, 1 *Sam.* 31. 3: this alſo ſhall be written in the Book of *Jaſher* (or the *Upright*,) that Others may learn to uſe the Bow, 2 *Sam.* 1. 17, 18, and *Timely* reſiſt ſuch Mortal

Mortal Adverſaries. Or if himſelf hath Experimented the Miſery of Hiding Sin, *Pſa.* 32. 3, 4, and the Benefit of an Ingenuous Confeſſion, *v.* 5; this alſo ſhall be Written, that ſo every Godly man may be Inſtructed to Pray unto the Lord in a time of Finding, *v.* 6. And thus he laboureth to make others Better than Himſelf, by communicating his Experiences unto them; as *David* (with his dear-bought Spoils) ſought to Enrich that Temple, which yet Himſelf came ſhort of.

And as the Daughter of *Sion* in the latter dayes, ſhall Threſh the forenamed Nations, (*viz.* their *Edomitiſh* falſe Brethren, their *Moabitiſh* perſecuting Kindred, their Indulged Malignant *Philiſtines*, their *Amalekitiſh* Worldly friends, and their *Syrian* (or *Aſſyrian*) Diabolical Enemies,) they ſhall then Conſecrate their Gain and Subſtance to the Lord, *Mic.* 4. 11, 12, 13, and ſhall not raiſe a Private Intereſt upon the others Ruines, as did the Little Horn, *Dan.* 7. 24, unto the Lords Diſhonour and his Peoples Prejudice, *v.* 25.

Thoſe are not Men after God's own heart, who either do Abuſe what they have Gained by ſuch like Conflicts, or do convert it unto ſome Lower or ſelfiſh uſe, and not unto the ſpiritual or Publick good and benefit of Preſent and After-ages.

8. *David* did Magnifie *God's Law* or *written Word*; accounting it the ordinary means of Inſtruction, *Pſa.* 119. 105, Reformation, *v.* 9, and Converſion, *pſa.* 19. 7: wherewith he did Conſult, *pſa.* 119. 24, and laboured to direct

his wayes according to that Rule, *v.* 5, as being Perfect, *pſa.* 19 7, and Abiding, *v.* 9: wherein he Meditated all the Day, as an Evidence of his Exceeding Love, *pſa.* 119. 97; rejoycing thereat as one that findeth great Spoyl, *v.* 162, and counting it better to him than Thouſands of Gold and Silver, *v.* 72, and Sweeter than Honey to his mouth, *ver.* 103, becauſe he thereby gat Underſtanding, *v.* 104, and Comfort in his Affliction, *ver.* 92, and was forewarned, *Pſal.* 19, 10, 11.

So alſo, *Paul* doth Advance the Scriptures; Diſputing from them, *Act.* 17. 2; Proving his Doctrine by them, 1 *Cor.* 15. 3; and recommending the Study of them, 1 *Tim.* 4. 15, as being given by Inſpiration, 2 *Tim.* 3. 16, both as a Laſting Rule, 1 *Tim.* 6. 3. 14, and Perfect, 2 *Tim.* 3. 16, 17.

Thoſe are not men after God's own heart, who ſeek to Diſgrace the Scriptures; calling them (according to their own Improvement of them) a *Noſe of Wax*, a *Dead Letter*, of uſe for *young Beginners* onely, but not for All, at leaſt-wiſe not a *Perfect* or *Onely Rule*; by which they ſadly evidence that there is no Light in them, *Iſa.* 8. 20, whileſt they Pretend to be Diſcharged therefrom, becauſe of the Day-ſtar Riſen in their hearts, 2 *Pet.* 1. 19; which place (if rightly underſtood) doth no way Antiquate the Scriptures unto Any, as the Sole Rule of Life, untill Chriſt's Perſonal Appearance, who Then is called the *Bright* and *Morning-ſtar*, Rev. 22. 16; till when, himſelf ſadly Denounceth againſt thoſe, *v.* 18, 19, 20, who either Adde unto,

unto, or Take away from the Words of that Finiſhing Book, which they are guilty of, who Cry up any other Rule, and Decrie this, as an evident Demonſtration of their Pride and Ignorance, 1 *Tim.* 6. 3, 4, from whom a Gracious heart is bid Withdraw, *v.* 5; ſince they Deny that Onely Principle (or Faithful Word) by which Gainſayers are to be Convinced, *Tit.* 1. 9, which never can be by Man, ſo long as an unſcriptural Impulſe upon the Spirit is maintained as a Warrantable Rule by which to walk, there being no way to Trie the Spirits, 1 *Joh.* 4. 1, but by the Scriptures, 2 *Theſſ.* 2. 2.

But a man after God's own heart, doth Meditate upon the Scriptures, and is *In them*, as the Greek there hath it, 1 *Tim.* 4. 15, not as a Canker-worm, to Deface or Eat them, 2 *Tim.* 2. 17, but Continuing in them, that ſo he might both ſave himſelf and others, 1 *Tim.* 4. 16. He maketh them his Counſellours, *pſal.* 119. 24, and hath recourſe unto this Law and Teſtimony, *Iſa.* 8. 20, not daring (in a Caſe of Difficulty) to conſult with that Familiar Spirit of Carnal Policy, *v.* 19. He is Admoniſhed by Theſe, and mourneth over his former miſpenſe of precious Time and Strength in reading other Books, *Eccl.* 12. 12; holding faſt this *Form of ſound Words*, 2 *Tim.* 1. 13, and Meditating therein Day and Night, *Pſa.* 1. 2, not that he might onely have a Form of Knowledge, *Rom.* 2. 20, but that he might not ſin againſt the Lord, *pſa.* 119. 11, and be made *wiſe unto Salvation*, 2 Tim. 3. 15, deſigning to keep that Word in his deſire to live, *Pſal.* 119. 17.

9. *David* delighted in God's *Inſtituted Solemn and Publick Worſhip*, and was very Zealous for it. God's Tabernacles were very Amiable in his Eyes, *pſa.* 84. 1; and he accounted that man Bleſſed, who was choſen of the Lord to Approach unto him, and to Dwell in his Courts, *pſa.* 65. 4. He was Glad when others ſaid unto him, *Let us goe into the Houſe of God*, Pſa. 122. 1, reſolving there to ſtand, *v.* 2; for he Loved the Habitation of that Houſe, *pſ.* 26 8, and made it the *Onely* object of his Deſire, that he might Dwell there all his Life, *to behold the Beauty of the Lord, and to Enquire in his Temple*, Pſa. 27. 4. And when he was Driven from this Worſhip into a Drie and Thirſty Land, *Pſa.* 63. 1; his Soul did then chiefly Pant and Thirſt after God, *pſa.* 42. 1, 2; yea his Soul thirſted, and his Fleſh *longed* for him, to ſee his Power and Glory, as he had ſeen him in his Sanctuary, *Pſa.* 63. 1, 2; yea his ſoul *longed* and *fainted* for the Courts of the Lord, his Heart and Fleſh *cried out* for the Living God, *pſa.* 84. 2. And when he was Returned, in anſwer to his earneſt Prayer, he was very Zealous for that kind of Worſhip ever after, *pſal.* 69. 9; peremptorily declaring, that none Ought to be Admitted into Church-fellowſhip, but Upright Walkers, and Righteous Workers, and Truth-ſpeakers, *pſa.* 15. 1, 2, who do not Backbite or Injure, or Take up a Reproach againſt their Neighbour, *v.* 3, who do Contemn the Wicked, and Honour thoſe that Fear the Lord, *v.* 4, who are of a Merciful Spirit, and take not a Reward againſt the Innocent, *v.* 5; whoſe Hands are Clean and

whoſe

whose Heart is Pure, who have not lift up their Soul to Vanity, (or False Worship) nor Sworn Deceitfully, *psa.* 24. 3, 4, although it prove unto their own Hurt to make good their Promise, to God or Man, *psal.* 15. 4. And such was his Zeal for this House of God, as that he could not be at rest, *psal.* 132. 4, untill he had brought the Ark from *Kiriath-jearim* to *Jerusalem*, 1 *Chron.* 13. 6, with great Solemnity and Joy, *v.* 8; preparing a Place and pitching a Tent for it, in his own City, 1 *Chro.* 15. 1, into which at last he brought it, *v.* 25, liberally offering seven Bullocks and seven Rams, when God helped the *Levites* that bare it, *ver.* 26, and when they had gone six paces, 2 *Sam.* 6. 13; where *David* danced before the Lord with all his might, more like a Priest than like a King, *v.* 14, (*viz.* not in any Coercive way, as did more clearly appear by his doing this with the People's free consent, 1 *Chro.* 13. 1, 2, 3, 4.) for which *Michal* despised him, both in her Heart, *v.* 16, and with her Tongue, *v.* 20; but *David* did set it in its place, *v.* 17, with manifold expressions of Thanksgiving, *v.* 17, 18, 19. Upon which occasion, (*viz.* the Removing of this Ark, or the Advancement of God's Instituted Worship,) *David* seemeth to have penned his Sixty eighth *Psalm*, as Expositors conceive, and as appeareth by comparing its first Verse, with *Num.* 10. 35; from whence we may inferre, that this Psalm (and all the contents thereof) belongs unto the time of the Continuance and further Exaltation of this kind of Worship. However, it is manifest, that *David* did then compose Another

ther Song, 1 *Chro.* 16. 7; the first fifteen verses whereof, are the first fifteen verses of his hundred and fifth Psalm; onely *David* doth (in this Song) bid the People to be Mindfull of that Covenant, 1 *Chro.* 16. 15, which (in the Other Psalm) he saith that God had Remembred for ever, *psal.* 105. 8: the Eleven following verses of this Song, are the same with his Ninety sixth Psalm, with very little variation: the next verse of this Song, is the first verse of his hundred and seventh, and his hundred and eighteenth, and his hundred thirty sixth Psalms; and the two last verses of this Song, are the two last Verses of his hundred and sixth Psalm: From all which we may inferre, that all those Psalms beforenamed were of *David*'s penning, although his Name be not Prefixed to them; and that the Ninety sixth Psalm (which treateth of Christ's *Coming to Judge the Earth*, v. 10, 11, 12, 13,) doth Plainly referre unto a Time on this side Christ's Personal Appearing, *viz.* whilest the Ark or Instituted Worship is still in force, and when it shall be more fully set up, under *David*'s Dispensation, distinct from that of *Solomon*'s; and untill that be done, Christ's Temporal Kingdom (in the hands of his Saints) will not be in its full Perfection. —— Nay such was *David*'s Zeal for this Ark of God, as that when he had thus brought it into his House and City, he could not be satisfied with its dwelling within Curtains, 2 *Sam.* 7. 2, but Purposed to build a Temple for it, *v.* 5; and being not Permitted so to doe, 1 *Chro.* 22. 8, he yet did evidence his Zeal, in his Preparing for that House, an hundred

dred thouſand Talents of Gold, and a thouſand thouſand Talents of Silver, (both which amount to Seven hundred and fifty Millions of Pounds) and of Braſs and Iron without weight, *ver.* 14, beſide wrought Stones, *v.* 2, and Cedar-Timber, *v.* 4, and Onyx-ſtones, and Stones to be *ſet*, Gliſtering Stones, and of divers Colours, and all manner of Precious Stones, and Marbles in Abundance, 1 *Chro.* 29. 2; over and above all which, he gave of his own proper Goods, and as an Evidence of his great Affection, *v.* 3, three thouſand Talents of Gold, of the Gold of *Ophir*, and ſeven thouſand Talents of refined Silver, *v.* 4, both which amount to Thirteen Millions eight hundred ſeventy and five thouſand pound ſterling.

And thus alſo *Paul* was Delighted in Goſpel-Inſtituted Worſhip, and was as Zealous for it, as he had ſometimes been *againſt* it, *Phil.* 3. 6, and *for* the Traditions of his Fathers, *Gal.* 1.14. He cried down the *Jewiſh* Sabbaths, *Col.* 2. 16; but not the Religious obſervation of the Lords-day or Firſt Day of the week, wherein he Joyned with them at *Troas*, *Act.* 20.6, 7, and did ſufficiently Countenance it, by that General Order of his to all the *Galatian* Churches, 1 *Cor.* 16. 1, 2; which ſurely *Paul* would not have done, if the Difference between that Day and others had been a meer Humane Invention. He alſo was for Goſpel-Churches, whoſe Order he did behold with Joy, *Col.* 2. 5: and for Church-Officers, *viz.* Elders and Deacons: and for all manner of Goſpel-Church-Ordinances; from which himſelf did not Plead to be Exempted,

1 *Cor.*

1 *Cor.* 10. 16, although he was an Apostle; no more than *David* did, although he was a Prophet. Nay *Paul* was very Zealous also, not suffering Love-Feasts to be coupled with the Lords-Supper, 1 *Cor.* 11. 22, 23; and peremptorily Declaring, that Elders must be Holy, *Tit.* 1. 8; Deacons Blameless, 1 *Tim.* 3. 10; and that none are to be Admitted into (or continued in) Church fellowship, who are Scandalous, 1 *Cor.* 5. 11; Heretical, *Tit.* 3. 10; Anti-Scripturists, 1 *Tim.* 6. 3. 5; Idle, 2 *Thess.* 3. 12. 14; Frequenters of Idol-temples, 2 *Cor.* 6. 14. 16, 17; Ceremonialists, *Gal.* 5. 11, 12; or meer Formal Professors, 2 *Tim.* 3. 5, not being satisfied with the bare Out-side of Godliness, without its Power, no more than *David* was with the Tabernacle Alone, without the Ark, which was the Ark of Gods Strength, *Psa.* 132. 8, and Power, *psal.* 63. 2. In the managing of which business, *Paul* did not make use of any Kingly Force, 2 *Cor.* 10. 4, but Priestly (or Saint-like) Gentleness, *v.* 1, or at least-wise Spiritual Compulsion onely, *v.* 2, 3, for which some did Despise him, *v.* 7, as *Michal* did *David*, because he had laid aside his Royal Robe. Which Gospel-Ark was also thus carryed by *Paul*, with Singing, *Act.* 16. 25, *Gal.* 1. 24, and Blessing God, who Helped him to bear so great a Burden, 1 *Cor.* 15. 10; yea he Rejoyced, when Himself (instead of *David*'s Fastings) was Offered up unto the Lord, in the Close of that Service, *Phil.* 2. 17. And though he was not suffered to see that more Glorious Dispensation upon Earth, which was typified by *Solomon*'s Temple,

Temple; yet hath he *Prepared* for it in Abundance, by all his Labours, Sufferings, and especially his Epistles, containing Rules more Precious than *David*'s Gold and Silver; which as they have been partly Improved already, and at such a time, *viz.* in the dayes of *Constantine*; so will they be of further use still, when the Glory of the Latter House, (or of the Gospel-Temple Opened) shall every way be *Greater* than of the Former, *Hag.* 2. 9.

Those are not men after God's own heart, who do despise Christ's Institutions; reproachfully calling them *Beggarly Elements*, *Worldly* or *Carnal Ordinances*, and things which onely are of use for Children under Age; as if they might take liberty to speak of Christ's Appointments in the Gospel, as *Paul* doth of Abrogated Ceremonies, *Heb.* 9. 1. 10. *Gal.* 4. 3. 9. But a Gracious heart knoweth, that *Moses* his Ministration might not be Taken away, untill Christ came in Person or in the Flesh, *Heb.* 10. 9: and then it is not likely, that Christ's own Dispensation or Institutions shall be Lawfully Taken away, by any other but Himself, which therefore ought to be Held fast untill He Come, *Rev.* 2. 25. He knoweth, that the Gospel-Temple (which signifieth Instituted Worship) was not Destroyed (in Mystical *Babylon*) but onely shut up, (as the *Jewish* Worship was in Literal *Babylon*) which is seen Opened afterwards, *Rev.* 11. 19, to signifie its being still in force; even under the Seventh Trumpet, *v.* 15. He knoweth, that the Lords Supper is Enjoyned as a Memorial of Christ's Death untill he *Come*, 1 *Cor.*

11. 26; whose Coming in the Spirit onely, cannot be there intended, both because he was *so* come already, and because his Spiritual comeing doth no way suit with his Bodily death: and therefore a true Christian will not Destroy the least part of Christ's Law, till all be fulfilled; no more than Christ did the Law of *Moses*, Mat. 5. 17, 18.

Nay he is also very Zealous for Purity in Communion; for Gospel-Ordinances without Humane Intermixtures; and for the Power of Godliness together with its Form: all which are vigorously advanced by him, without Carnal weapons, and with utmost Joy, notwithstanding his Outward Cost or Personal Losses thereby contracted. And though he may not out-live a Lower or Tabernacle-state, yet doth he carefully Prepare for the setting forth of that Glory, which upon Earth he may not be a Sharer in. And as this hath Alway been the Disposition of a Gracious heart, so it will much more evidently appear (in all those fore-mentioned respects) together with the Temporal rearing up of *David*'s Tabernacle, or under the Seventh Trumpet's Sounding.

10. *David* was not Discouraged from his *Duty* by what he met with, but rather was Encouraged thereby in its Pursuance. He Perfected the Ark's Removal, 2 *Sam.* 6. 12, notwithstanding that Providential Check, in the Death of *Uzzah*, v. 7; and *Michal*'s scoffing at his self-uncovering Zeal, *v.* 20. made him Resolve to be yet More Vile, in such a way, *v.* 22. Because others endeavoured to make void Gods Law,

Psa.

Pſa. 119.126; he therefore Loved it above Gold, *v.* 127, and did Eſteem it to be Right, and Hated every falſe way, *ver.* 128. Though he was *ſmall* and *deſpiſed*, yet did he not forget God's Precepts, *pſal.* 119. 141: though Trouble and Anguiſh had taken hold on him, *v.* 143: though he was like a Bottle in the Smoak, *v.*83: though Princes did ſit and ſpeak againſt him, *ver.* 23: though the Proud had him greatly in Deriſion, *v.* 51: though the Wicked had laid a ſnare for him, *v.* 110: though the Bands of the Wicked had Robbed him, *v.* 61: though they had almoſt conſumed him upon Earth, *v.* 87: and though his Soul was continually in his hand, yet did he not forget Gods Law, *v.* 109.

So alſo, *Paul* was not Diſcouraged by what he met with in his Advancing Chriſt's Ark or Goſpel-truths; but was the more Bold and Zealous, becauſe others did Blaſpheme, *Act.* 13. 45, 46; and went on ſtill, though ſome did *ſcoff* at him, as if he were Beſide himſelf, 2 *Cor.* 5. 13, *Act.* 26. 24; though he was Deſpiſed, Defamed, Reviled, Perſecuted, Buffetted, made as the Filth of the World, and a Spectacle to all, 1 *Cor.* 4. 9, 10, 11, 12, 13; though he was Troubled, Perplexed, and Caſt down, 2 *Cor.* 4. 8, 9; yea though his Life was in continual danger, *Act.* 20. 24, and though he had been oft-times in Deaths, 2 *Cor.* 11. 23.

The wicked flee when no man purſueth, but the Righteous are bold as a Lion, Prov. 28. 1; following the Lamb whitherſoever he goeth, *Rev.* 14. 4. although their way be never ſo Solitary, Deep, and Dangerous. Diſcouragements are

as a Whet-ſtone to all true Valour, and a Gracious heart is truely Noble. His heart may fail him for a while, as *Peter*'s did; but that Recoil doth make his next on-ſet the more Courageous.

11. *David* did highly Prize *God*'s *Love*; which he accounted Excellent, *Pſa.* 36. 7; able to make his Broken bones Rejoyce, *pſa.* 51. 8; the Light of whoſe Countenance is Saving, *pſa.* 80. 19; and was ſet by him in oppoſition to all Earthly good, *pſal.* 4. 6; whoſe Comforts did Delight his Soul, in the Multitude of his thoughts within him, *pſal.* 94. 19; in whoſe Favour is Life, *pſa.* 30. 5; and whoſe Loving-kindneſs is better than Life, *pſa.* 63. 3; who therefore was Troubled, when God did Hide his face, *pſal.* 30. 7; and onely deſired, that God would not rebuke him in his Wrath, nor chaſten him in his hot Diſpleaſure, *pſa.* 38. 1.

So alſo *Paul* valued God's Love at a very high rate, as being that which Paſſeth Knowledge, *Eph.* 3. 19; which therefore he deſired, next unto Grace, 2 *Cor.* 13. 14; and by which he was Conſtrained to Live unto him, 2 *Cor.* 5. 14, 15.

A Slave may be Exanimated with his Maſter's Anger, but he that is born of God doth chiefly Live by his Heavenly Father's Love; which putteth more Gladneſs into his heart, than when the Worldling's Corn and Wine encreaſeth, *pſ.* 4. 7. Chriſt's left hand under his head doth nothing ſo much refreſh him, as his right-hand Embracings, *Cant.* 2. 6. No Silver is currant Coin with him, but that which hath the Image and Superſcription of God's Love engraven thereupon. The

Light

Light of God's Countenance, is that, without which he cannot ſee the Creatures Beauty, nor be affected with it. He may be content to walk in Darkneſs, becauſe it is his Father's pleaſure; but one of God's Smiles is more to him than all the World, which therefore his Love-ſick Soul is panting after, and will not hazard its loſs for all the Pleaſures that ſin affordeth.

12. *David* was well contented with his *Outward Lot*, accounting it a goodly Heritage, *pſal.* 16. 6; becauſe the Lord was the portion of his Inheritance, *v.* 5; beſides whom he had none in Heaven, nor deſired any upon Earth, *pſa.* 73. 25; in whoſe preſence is fulneſs of Joy, *pſa.* 16. 11; and whoſe Everlaſting Covenant was all his Salvation and Deſire, although his Houſe was not made to Grow, 2 *Sam.* 23. 5.

So alſo, *Paul* had learned, in whatſoever ſtate he was, therewith to be Content, *Phil.* 4. 11, even when he was abaſed, hungry, and ſuffered need, *v.* 12, yet then he had All, and was Full and did Abound, *v.* 18.

Contentment is joyned with Godlineſs, 1 *Tim.* 6. 6; and whileſt others mind Earthly things, *Phil.* 3. 19, a Gracious heart doth converſe in Heaven, *v.* 20, where his chief Treaſure is, *Mat.* 6. 21. He ſhall inherit All things, *Rev.* 21. 7; and all things Are his at Preſent, 1 *Cor.* 3. 22, becauſe he is better ſatisfied with his Little, than others are with their Abundance. Thoſe are not men after God's own heart, who will adventure to ſtep aſide, for the Gaining or Securing of a Worldly Intereſt; or who are not Content with

with such things as are allotted to them, within the compass of their Duty.

13. *David* was for the converting of Mercies into Duty; which he knew to be God's Design, who therefore had girded him with gladness, to the End that his glory might sing Praise unto him, *Psa.* 30. 11, 12. He stirred up God's Saints to fear him, because there is no want to such, *Psal.* 34. 9: and he did Therefore encourage his People to build God's Temple, because he had given them rest on every side, 1 *Chro.* 22. 18, 19; upon which very account, it was in his own heart to have done the like, 2 *Sam.* 7. 1, 2, 3. He did therefore desire that God would teach him his Statutes, because the Earth was full of his Mercy, *Psal.* 119. 64: and did promise to teach Transgressors God's wayes, upon his own being upheld with his free Spirit, *Psa.* 51. 12, 13: earnestly begging that he might alway dwell in God's House, because he was assured that God would Hide him in the time of Trouble, *psal.* 27. 4, 5: who also bad all the workers of Iniquity to Depart from him, because the Lord had heard the voyce of his weeping, *Psa.* 6. 8: and who had therefore walked in God's truth, because his Loving kindness was before his Eyes, *psal.* 26. 3.

So also, *Paul* durst not argue, unto his continuing in Sin, because of God's Abounding Grace, *Rom.* 6. 1, or because he was from under the Condemning Law, *v.* 15: but did beseech others to be *Holy* by the *Mercies* of God, *Rom.* 12. 1; and because they had such *Promises*, 2 *Cor.* 7. 1:

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exhorting them to Mortifie ſinful Luſts, becauſe they ſhould Appear with Chriſt in Glory, *Col.* 3. 4, 5: and to be Sober, becauſe God had not appointed them unto wrath, 1 *Theſſ.* 5. 8, 9: ſince the Saving Grace of God, doth Teach to Deny Ungodlineſs, *Tit.* 2. 11, 12; and his Goodneſs leadeth to Repentance, *Rom.* 2. 4; by whoſe Love, himſelf was Conſtrained unto all manner of Duty, 2 *Cor.* 5. 14.

A carnal Heart doth turn God's Grace into Laſciviouſneſs, *Jude* 4; and Kicketh when he is waxen Fat, *Deut.* 32. 15; leaning upon the Lord, and thereby taking liberty to ſin, *Mich.* 3. 11. But a man after God's own heart, will therefore not dare to ſin, becauſe the Lord is Gracious, *Gen.* 39. 9; and will therefore ſwear by the God of Truth, becauſe the former Troubles are forgotten, *Iſa.* 65. 16: and as there is Forgiveneſs with God, that ſo he might be *feared*, Pſal. 130. 4; ſo will this Fear of him and his Goodneſs, be then moſt abundantly evidenced, when *David* ſhall reign as King, *Hoſ.* 3. 5.

14. *David* was not *vainly Puffed up* before the Lord, in the ſenſe of any Priviledge received, or Duty performed by him. Although he was a King, and was therefore Advanced, becauſe of his being more Righteous than his Predeceſſor, 1 *Sam.* 15. 28: yet is it ſaid, that King *David* did confeſs his own utter unworthineſs of ſuch a Dignity, 2 *Sam.* 7. 18. And though the Lord had openly witneſſed, his being a man after God's own heart, yet did he not proudly pretend unto any abſolute Perfection, but did expreſs

preſs a due ſenſe of his many ſinfull Infirmities. And though he had more underſtanding than all his Teachers, *Pſa.* 119. 99; yet did he confeſs, that ſome Knowledge was too Wonderfull for him, *Pſa.* 139. 6; nor was he ſo Haughty, as to intermeddle with things too High, *Pſa.* 131. 1. Nay he was ſo far from Boaſting before the Lord, becauſe of what he did; as that he did account his moſt Coſtly Service to be a ſpecial Priviledge, whereof he was not Worthy, and for which he returned Thanks, 1 *Chro.* 29. 13, 14.

So alſo, *Paul* judged himſelf unmeet to be called an Apoſtle, 1 *Cor.* 15. 9; although he was not a whit behind the very chiefeſt of them, 2 *Cor.* 11. 5. And though he was a very ſpiritual man, yet was he ſenſible of his being alſo Carnal, *Rom.* 7. 14. And though he knew more than many others, yet doth he confeſs that his knowledge was but in part, 1 *Cor.* 13. 9; and that ſome things were paſt his finding out, *Rom.* 11. 33; who therefore doth check Intruders into thoſe things which they have not ſeen, *Col.* 2. 18; and through the Grace of God given to him, he biddeth every man not to think of himſelf more highly than he ought, but ſoberly, according to that meaſure of Faith which God hath dealt unto him, *Rom.* 12. 3. Nay he did count it an act of Gods Dignifying Grace, that he ſhould be the Miniſter of Chriſt unto the Gentiles, *Rom.* 15. 15, 16; the imparting of whoſe Giſt unto them, was that which did ſatifie his own earneſt longing, *Rom.* 1. 11.

The Natural mans Priviledges, do lift up his heart before the Lord: ſo alſo doe his Parts and ſuppoſed

ſuppoſed Graces. But a man after Gods own heart, is not thereby made to forget his remaining Imperfections, or to think that he is any other than unprofitable, when he hath done all that is commanded, *Luk.* 17. 10; but rather, that his being Employed by the Lord, is to be reckoned by him among the greateſt of his engagements.

15. *David* did utterly renounce his beſt inherent Righteouſneſs, with reference unto his being thereby Juſtified in the ſight of God. Although he was Gods *Servant*, ye did he pray, that God would not enter into Judgement with his *Servant*, for in his ſight ſhall no man living be Juſtified, *pſ.* 143. 2; which clearly proveth the Inſufficiency of a ſaints beſt Righteouſneſs (in point of Habits as well as Acts) to Juſtifie him in the ſight of God: ſince this is Expreſly meant, of not being Juſtified in Gods ſight, which neceſſarily inferreth, to be *Condemned* by him (directly contrary to the Benefit of Faith, as *Paul* explaineth it, *Rom.* 3. 20. *Gal.* 2. 16.) and which therefore cannot be underſtood with reference unto the Saints Chaſtiſements onely: nor can *David* here be thought to pray, that God would not Judge him (as the Papiſts plead) in a way of comparing his Righteouſneſs with Gods, or in a way of excluding his inherent Grace; (ſince he had no cauſe to fear his being thus ſeverely dealt with by ſtrict Divine Juſtice,) but he doth Onely beg, that he might not be Judged according to his own Beſt obedience, for then he never ſhould be Juſtified in the ſight of God. And as he doth (in that reſpect) renounce his own righteouſneſs, ſo doth

he elſewhere pronounce him bleſſed whoſe tranſgreſſion is *Forgiven*, whoſe ſin is *Covered*, *Pſal.* 32.1. which *Cover* cannot be meant of inherent righteouſneſs, Partly becauſe this *Covering* here, is manifeſtly of the ſame import with being forgiven; now Sanctification and Pardon, are two Diverſe benefits Diſtinctly mentioned, *Pſal.* 51. 9. 10; and therefore that *Covering* of ſins, which ſignificth their being *Forgiven* cannot be meant of Inherent Righteouſneſs: and Partly becauſe the Saints Beſt obedience is comprehended in that word [*Works*] which *Works*, are *Univerſally* denied to be that [*For Which*] a man is Juſtified in Gods ſight, as *Paul* doth prove from theſe very words of *David*, *Rom.* 4.6,7,8.

And thus *Paul* doth herein concur with *David* both as to the Negative and Poſitive formal cauſe of being Juſtified, as hath been abundantly obſerved by ſome others.

1. As to the Negative, *Paul* plainly telleth us, that we are ſaved by *Grace* and not of *Works*, *Eph.* 2.8,9: which Denial of Works, cannot be reſtrained unto Works before Faith (as the Papiſts plead,) Partly becauſe the Spirit of God doth here make no ſuch exception; nor had he now to deal with vainglorious Jews, but ſinful Gentiles, who had no works before Faith whereof to Boaſt, as the Jews had: Partly becauſe, Faith is firſt mentioned, as being that Through which we are ſaved, and then *Works* are denyed Afterwards; to ſignifie, that he alſo intendeth thoſe works of Grace which follow Faith: and Partly, becauſe the ſame kind of Works muſt needs be meant in the Denial, which are intended

tended in the Reaſons for which they are denyed; (*viz.* 1, Leſt any man ſhould Boaſt; 2. Becauſe we are his workmanſhip *created in Chriſt Jeſus unto good works*; 3. *which God hath before ordained that we ſhould Walk in them:*) but every of thoſe Reaſons relate to works after Faith; ſince Theſe onely are ſuch as we are created unto in Chriſt Jeſus; which God onely hath ordained, as a *Way* to *Walk* in, but not as any *Cauſes* of our ſalvation; that ſo he might prevent our Boaſting, which otherwiſe could not be, ſince a Believer might elſe Boaſt, that Salvation is Due to him *Working*, and conſequently though the Giving of ſtrength to work with, would be an act of Grace, yet the accounting of *Wages* unto that work, would be of *Debt* and not of *Favour*.

So alſo he telleth us that Faith is counted for Righteouſneſs, to him that *Worketh not*, *Rom.* 4. 5; which cannot be limited to works before faith, becauſe he there ſpeaketh of *Abraham*, *v.* 1, 2, 3, who had been Regenerated long before that time, and yet is here ſaid to be Juſtified, not by *Works*, which therefore muſt needs include works of *Grace* as well as any other, or ſuch as his Circumciſion was, which was a good work, relating to God, and proceeding from faith, *ver.* 11.

And to the ſame purpoſe he elſewhere doth deny to Juſtification, whatever *Working* is beſides *Believing*, *Gal.* 2. 16, and, 3. 11; which therefore cannot be limited, either unto Ceremonial *Works* alone, or unto other *Works before* faith or *Without* it: and which indeed is evident otherwayes; for *Bellarmine* himſelf confeſſeth, it is

not the Ceremonial Law which ſaith, *Doe* this and thou ſhalt live; which yet *Paul* ſpeaketh of, in this Diſcourſe, *Gal.* 3. 12: nor can he be thought only to Deny thoſe *Works* which are before faith or without it; ſince theſe Renewed *Galathians* could not be ſo fooliſh as to think themſelves better Juſtified by their *Natural* than by their *Spiritual Works*; and ſince *Paul* doth Diſſwade them from ſeeking to be Juſtified by *Works*, by the ſad conſequent thereof, *viz.* their being made perfect by the fleſh, *Gal.* 3. 3, and their being then Fallen from Grace, *Gal.* 5. 4; which evidenceth ſufficiently, that they never intended to Renounce the help of Grace or their ſtate of Renovation.

Nor doth he Contradict this Denyal of All Works in point of Juſtification, in any other place; however ſome would fain improve an Appearance of that nature. He doth indeed tell the hypocritical *Jew*, that, Not the *Hearers* of the Law are juſt before God, but the *Doers* thereof ſhall be Juſtified, *Rom.* 2. 13: not to feed ſuch with a vain hope of being Juſtified by Works; but meerly to convince thoſe of Unrighteouſneſs, who boaſted of their bare *Hearing* the Law, which could not Juſtifie without the *Doing* of it, according to the *Jews* own Principles, and the tenour of their Legal Covenant. He alſo telleth us, that we are not Juſtified or Saved by *works* of Righteouſneſs which we *have done*, Tit. 3. 5; not meerly to exclude thoſe works which had been *formerly* done without the help of Grace; but onely to ſhew, that no man can plead his being ſaved, by any works

that

that he *Hath* done, but that we are Juſtified by Gods meer Grace or Favour, *v.* 7, and not by our being Renewed; for then it ſhould have run thus, That being juſtified *Thereby*, viz. our Regeneration, *v.* 5. 6, which doth Immediately goe before. So alſo he telleth us, that we are Juſtified by Faith, *Rom.* 5. 1: but not as it is a *Work* or *Formal* Cauſe to be Juſtified by, but meerly as an Inſtrument to lay hold upon that Righteouſneſs which God hath provided by Jeſus Chriſt. He alſo tearmeth thoſe works *Fleſh*, by which ſome thought to be Juſtified in the ſight of God, *Gal.* 3. 3: not onely to Deny thoſe works which were done *without* the help of Gods Spirit; but meerly to Diſgrace all manner of Works whatever, in point of Juſtification; ſince the moſt Spiritual works themſelves do deſerve to be called *Fleſh*, in ſuch a reſpect.

2. As to the Affirmative, *Paul* telleth us, that Faith alone (as it layeth hold upon a Righteouſneſs Imputed) doth Juſtifie before the Lord, in oppoſition to all thoſe works which he hath formerly Denyed. He plainly ſheweth, that Chriſt doth Anſwer unto *Adam*, as a Publick perſon, repreſenting all his Seed, *Rom.* 5. 14; and that the Righteouſneſs of Chriſt which Juſtifieth unto Life, doth Anſwer to *Adam*'s Offence which brought forth Condemnation, *v.* 18; and that Chriſt's *Obedience* doth make his ſeed *Righteous*, as *Adam*'s Diſobedience did make his Seed Sinners, *v.* 19: now we were all made *Sinners*, by that One act of *Adam*'s eating the forbidden Fruit, ſevered from that Inherent Sin received from

from him, as the Juſt Puniſhment of his firſt tranſgreſſion, *v.* 12; and therefore (by the Rule of Oppoſition, hinted in that word, *So,*) all Chriſt's Seed are *made* (or *conſtituted*, as the Greek word ſignifieth,) Righteous, by the Obedience of *One*, viz. Chriſt, ſevered from that Inherent Righteouſneſs, which is received from him, as the deſerved Fruit of his Obedience.

And to the ſame purpoſe *Paul* elſewhere telleth us, that the Righteouſneſs of God by Faith, is (not *In*, but) *Upon* all them that do Believe, *Rom.* 3. 22; and that Chriſt is a Propitiation, through Faith in his Blood, *v.* 25, which can be no way applyed to Inherent Righteouſneſs: and that Chriſt was made Sin for Us, (*viz.* by *Our Sin*) *that we might be made the Righteouſneſs of God in him*, 2 Cor. 5. 21, *viz.* by his Righteouſneſs, as the Oppoſition doth naturally evince. And therefore doth *Paul* deſire, that he might be found *In him*, (which plainly ſheweth that the *Cauſe* of Juſtification is *Without us*,) not having his own Righteouſneſs, *Phil.* 3. 9, without Excepting thoſe works of Grace, which he doth Diſtinctly mention afterwards, *v.* 10, as he had done before, *v.* 8; ſince *Chriſt is the End of the Law for Righteouſneſs*, (*viz.* in point of being Juſtified by Works) *to every one that doth Believe*, Rom. 10. 4.

Thoſe are not men after Gods own heart, who think to be Juſtified in the ſight of God, by any other than a bare *Imputed Righteouſneſs*. A man of *David*'s Spirit, is for the Perfecting of Holineſs unto the Juſtification of his Faith, *Jam.* 2. 18;

2. 18; but yet with reference unto the forenamed Juſtification of his *Perſon*, he humbly beggeth, that God would not Enter into Judgement with him.

And thus I have now wholly finiſhed this Latter Branch of *David*'s Deſcription in the Scripture, *viz.* as he was *in Himſelf conſidered*, or as he did evidence himſelf to be a man after God's own heart, both by his more *Inward Frame*, and by that *Outward* Demonſtration which he gave of his being ſuch an one, ſo far as it may be gathered, from his Profeſſed *Principles*, and conſtant *Practices* or Carriage, both towards the *Creature* and towards *God*.

It now onely remaineth, that I ſhould Improve this Latter Branch, as I have done the Former, *viz.* in a way of *Trial*, *Inſtruction*, and *Exhortation*.

Uſe 1. Firſt, We may be able from hence to *Trie* our ſelves and others, whether we be Men and Women after God's own heart, by obſerving what Agreement there is between us and *David*, who had this Teſtimony from God himſelf.

What are our conſtant *Practices?* Do they agree with *David*'s? Then are we Right, ſo far as Fruits do evidence the Nature of a Tree, *Mat.* 7. 18.

What alſo are our *Principles?* Since ſome Opinions are reckoned up among thoſe Fleſhly

ly Works, which are most Manifest, *Gal.* 5. 19, 20.

But more Especially, What are our *Inward Frames?* which are the Life and Soul of both the former; and which none knoweth, but the Spirit of Man, which is *In* him, *1 Corinth.* 2. 11.

I forbear to reckon up the several Particulars, relating to each of these General heads, because they are very many, and shall therefore referre the Reader to what hath been before declared.

And though I will not be over-rigorous, in imposing upon others, as to every Circumstance or Degree of what *David* attained unto; yet if we do not Agree with him as to the Main thereof, we cannot groundedly expect to share with him, in that Testimony which God gave of him.

Use 2. Secondly, We may hence learn (for our *Instruction*) what may be the *sad* Portion of one who is a man after Gods own heart, by our observing what did befall *David* after his having received this Testimony from the Lord.

And so, in the General, we read concerning *David*, that his Bones were vexed, his Soul also was sore vexed, *psa.* 6. 2, 3, being wearied with his groaning, and making his Bed to swim all Night, and watering his Couch with Tears, so that his Eye was consumed because of Grief, *ver.* 6, 7. The sorrows of Death and Hell did compass him about, *psa.* 18. 4, 5; yea, he was poured out like Water, and all his Bones were out

out of Joynt, his heart was melted like Waxe within him, his Strength was dried like a Pot-ſheard, his Tongue clave to his Jaws, and he was brought into the duſt of Death, *Pſal.* 22. 14, 15. And in the midſt of all this outward miſery, he remembred God and was troubled, he Complained and his Spirit was overwhelmed, *Pſal.* 77. 3.

All which may be the portion of the Holieſt man that is; and therefore none may condemn himſelf or others, meerly from the want of *outward* and *inward* Comfort, or from the preſence of overwhelming Sorrows, which *Paul* found, 2 *Cor.* 7. 5. & 11. 23, to 27.

But we have alſo a more Particular account of *David*'s hard Meaſures, as they were brought upon him, either, By *Man*, or by the *Lord*, or by *Himſelf*.

I. Firſt, *David* was very hardly dealt with by *Man*, and by all ſorts of Men, as will more fully appear, in all theſe following reſpects, together with their Aggravations.

1. *David* had Many Enemies, who were moe than the hairs of his head, *Pſa.* 69. 4; which made him to crie out, *Lord! how are they Encreaſed that trouble me; Many are they that riſe up againſt me*, Pſal. 3. 1. All the Multitude cried out againſt *Paul*, that he ought not to live any longer, *Act.* 25. 24; ſo that a Godly man is ſure to Die, if the Major Vote be empowered to paſs that Sentence; in which reſpect, a ſad Woe is denounced againſt them whom All men ſpeak well of, for ſo did their Fathers to the falſe Prophets, *Luke* 6. 26.

2. And when *David* was thus ſurrounded by the Generality, the reſt did Deſpiſe him, ſhooting out the Lip, and ſhaking the head againſt him, *pſa.* 22. 6, 7. So alſo, *Paul*'s bodily preſence was counted weak, and his ſpeech contemptible, 2 *Cor.* 10. 10; yea he was made a Spectacle to the World, 1 *Cor.* 4. 9, and as its filth or Off ſcouring. *v.* 13; as all thoſe muſt expect to be, of whom the world is not worthy, *Heb.* 11. 38.

3. And ſo ſoon as *David* was anointed King over *Iſrael*, the *Philiſtines* came up to ſeek him, 2 *Sam.* 5. 17, who had been formerly very courteous to him, 1 *Sam.* 27. 6. And thus, ſo ſoon as the Saints Temporal Anointing becometh General and Viſible, they then may expect to be ſought after, by their moſt Groſſely Antichriſtian adverſaries, who have been ſometimes Favourable to them, in the time of their being Perſecuted by a more Refined Intereſt, with whom themſelves alſo were at variance. And this hath alway been the Saints Portion, to be purſued by thoſe of a Profaner ſpirit, ſo ſoon as their ſpiritual Anoynting hath been heard of; as *Paul* was by thoſe *Greeks*, immediately upon his firſt Converſion, *Act.* 9. 29: which alſo holdeth true with reference unto their Groſſer inward Luſts, which then are more outrageous than ever they were before; and therefore let no young Convert be diſcouraged, ſimply becauſe he findeth ſome unuſual ſtirrings of Inward Luſts, ſo that he be not Overcome thereby, no more than *David* was by thoſe *Philiſtines*, although he was once in danger of being ſlain by a

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Philiſtian Giant, when himſelf was faint, 2 *Sam.* 21. 15, 16, as a good man may be by ſome corruption, when his Strength faileth.

4. *David* became the Object of *Saul's Envy* and mortal Hatred, meerly becauſe of his deſerved Commendations and greater worth, 1 *Sam.* 18. 8, 9. 29, ſo that there was but a ſtep between him and Death, 1 *Sam.* 20. 3. And thus when the Multitude flocked after *Paul*, the *Jews* were filled with Envy, *Act.* 13. 45; and took unto them certain lewd fellows of the baſer ſort, and ſet the City in an Uproar, *Act.* 17. 5; and ſome of thoſe *Jews* banded together, and bound themſelves under a Curſe, that they would neither Eat nor Drink till they had killed him, *Act.* 23. 12. A man after Gods own heart, muſt look to be the Object of carnal Profeſſors Envy, eſpecially when his deſerved Praiſe doth any whit Eclipſe the Luſtre of their Eſteem among the People. *Active* Envy is one ſad ſign of a Wicked man, and *Paſſive* Envy is both the Character and Portion of a Gracious Soul.

5. When *David* was in Diſtreſs from want of Neceſſaries, *Nabal* would not relieve him with what he might have ſpared out of his Abundance, although he was humbly ſought unto, 1 *Sam.* 25. 6, 7, 8, 9, 10, 11. Chriſts perſecuted People muſt not wonder, if Worldly men refuſe to Know them in that Condition; and therefore it was, that *Paul* did both Hunger and Thirſt, 1 *Cor.* 4. 11: but let thoſe Churles remember, that though *David* was hindred from revenging himſelf upon *Nabal's* Houſe, yet Chriſt (whom *David* typified) will one day ſend

ſuch to Hell, who have not miniſtred to him in his Perſecuted Saints and Members, *Mat.*25.41, 42,43. 45,46.

6. When *David* was in a low Eſtate, then *Shimei* was bold to *Curſe* him, and called him a *Bloody man*, meerly becauſe he was righteouſly poſſeſſed of the Kingdom, and had accompliſhed the Will of God upon the Houſe of *Saul*, 2 *Sam.* 16, 7, 8. When *Paul* was Perſecuted, he alſo was Defamed, 1 *Cor.* 4. 12, 13; and ſome were bold to call that Hereſie and Peſtilent Sedition, which was his bounden Duty, *Act.* 24. 5. 14. And if ever the Reigning Saints be brought into a Low Condition, then let them expect that men of *Shimei*'s ſpirit will Revile them, for what they have Lawfully done againſt a more refined Intereſt, typified by the Houſe of *Saul*: but let ſuch alſo know, that though *David* forgave *Shimei*, upon his late Submiſſion, 2 *Sam.* 19. 18, 19, 20. 23; yet *Solomon* did therefore take away his Life, 1 *Kings* 2. 44. 46, by *David*'s Order, *v.* 8, 9; to ſignifie that Chriſt in Perſon (whom *Solomon* ſhadowed out) will not Acquit thoſe wicked Curſers, who were Forgiven by his abuſed Saints and Members. And let ſuch abuſed Saints remember, 2 *Sam.* 16. 12.

7. When *David*'s Father ſent him to the Camp, to know how his Brethren did, and to carry them Proviſion, 1 *Sam.* 17. 17, 18, he was deeply *Cenſured* by his Elder Brother, as being Careleſs of his Flock, and Proud, *v.* 28; meerly becauſe his Brother feared, that he would gain the honour of encountring with that *Goliah*,

v. 26,

v. 26, whom *Saul* and all his Army were afraid of, *v.* 24. And thus, if any gracious Soul (according to the will of God) doth undertake ſome more Difficult Service which others wave, he muſt look to be Cenſured by his Brethren, as being Proud, and Neglective of his flock or proper work, at leaſt he ſhall be counted Indiſcreet, as *Paul* was, becauſe he Hazarded himſelf beyond what others did, who had the Name for Sober men, 2 *Cor.* 5. 13: but he was ſatisfied with this, that he was Manifeſt unto God, and in the others Conſciences, *v.* 11; as *David* alſo was, who therefore would not ſtand quarrelling with his cenſorious Brother, but Turned from him, and ſtill proceeded in his way, 1 *Sam.* 17. 29, 30, which ended in a glorious Victory, *v.* 50, and then we read not that his Brother did ever meddle with him afterwards: but let ſuch hard Judges alſo know, that *David* was then acted by that Spirit of God, which followed upon his being anointed King over his Elder Brothers head, 1 *Sam.* 16. 6, 7. 11, 12, 13.

8. When *David* was Afflicted, he was a Reproach among all his Enemies, eſpecially among his Neighbours, and a Fear to his Acquaintance, *Pſa.* 31. 11: his Lovers and Friends ſtood aloof from his Sore, and his Kinſmen ſtood afar off, *Pſa.* 38. 11: yea he became a Stranger to his Brethren, and an Alien to his Mother's Children, *pſa.* 69. 8. So alſo, when *Paul* was entering into the like condition, *John* departed from him, *Act.* 13. 13; and *Barnabas* departed alſo, becauſe *Paul* would not admit of *John*, without ſatisfaction for his former Offence, *Act.* 15. 37, 38, 39;

39; and *Demas* quite forſook him, 2 *Tim.* 4. 10, and All men forſook him at his firſt Anſwer, *v.* 16. So that a man after Gods own heart, hath no cauſe to account it ſtrange, in caſe his very Brethren be Alienated from him, when he is Peſecuted or Afflicted.

9. *David* was Traiterouſly dealt with, even by *Achitophel* himſelf, who was his own familiar Friend, in whom he Truſted, *pſal.* 41. 9; who was his Guide and Equal, with whom he took ſweet counſel, and walked unto the Houſe of God in company, *pſal.* 55. 13, 14. So alſo, *Paul* was in Perils, among falſe Brethren, 2 *Cor.* 11. 26, who came in Privily, to Spy out his Liberty, *Gal.* 2. 4. There are falſe Spiritual brethren as well as Natural, who will not ſtick to lift up the heel againſt thoſe in fellowſhip with them, in a time of Affliction; whom therefore men of *David*'s ſpirit had need to be aware of, leſt they pay dear for putting too much Confidence in them, which Chriſt would not doe, *Joh.* 2. 24. But let ſuch falſe-hearted *Achitophel*'s know, that *David* will righteouſly requite them, *pſal.* 41. 10; who did Prophetically pray, that Death might ſeize upon them, and that they might go down Quick to Hell, *pſal.* 55. 15, as it befell *Achitophel*, 2 *Sam.* 17. 23, and *Judas*, *Mat.* 27. 5, who did Betray his Maſter with a Kiſs.

10. *David* was ſcornfully Deſpiſed by his own Wife *Michal* the daughter of *Saul*, meerly becauſe he waved his own Perſonal Intereſt, in his Zeal for God, 2 *Sam.* 6. 16. 20. So alſo, becauſe *Paul* was not ſo Terrible when Preſent,

(wherein

(wherein he did Deny himſelf for Publick good) he therefore was Deſpiſed by thoſe wanton *Corinthians*, 2 *Cor.* 10. 10, whom he was Jealous over, leſt they ſhould forſake their firſt Husband, 2 *Cor.* 11. 2, 3, as *Michal* had ſometimes dealt with *David*, 1 *Sam.* 25. 44. There are ſome Perſons, who may ſtand Myſtically related unto others, as a wife is to her husband, for ſo is Chriſt's Myſtical Church to him, *Eph.* 5. 32; now theſe very Wives may prove Deſpiſers of their beſt Husbands, in caſe their Zeal for God doth make them Careleſs of their outward Intereſt, unto the others prejudice; as *Michal* was vext with *David*, becauſe his forgetfulneſs of himſelf, did Secondarily redound to her Imagined diſgrace. But let ſuch Scorners know, that as this Scoffing *Michal* was of the houſe of *Saul*; ſo alſo, it is ſaid, that Therefore ſhe was Barren untill the day of her death, 2 *Sam.* 6. 23: which ſpiritual Barrenneſs, is that which Scoffers at holy Zeal may look for, as it befell *Michal* in the Letter, who yet doth ſeem to have left behind her a very Numerous Off ſpring in the Myſtery, *viz.* Men and Women of her Deſpiſing Spirit and Diſpoſition. And let ſuch Deſpiſed ones alſo know, that *David* then reſolved, he would be yet more vile in ſuch a way, and was Confident, he ſhould be therefore had in Honour of thoſe very Perſons, whom *Michal* concluded to have been of her Mind, 2 *Sam.* 6. 22.

11. *David* was in danger of being Stoned by his own Party, when they had loſt All at one clap; though *David* was no more in fault than they;

they; nay though himſelf had then loſt as much or rather more than any of the reſt, 1 *Sam.* 30. 1,2,3,4, 5,6. So alſo, when *Paul* and all the reſt were likely to have been caſt away at Sea, *Act.* 27.20; his own very Companions in that common Calamity, would have Killed him, *v.* 42, though he was no way Acceſſary to that Danger, but gave Advice to have Prevented it, *v.* 10.21. A man after God's own heart, may deeply ſuffer from unreaſonable men, in caſe they fall into ſome Diſtreſs, though it be meerly occaſioned by their unwillingneſs to take his Counſel, or at leaſtwiſe by the meer Providence of God, without his being Active thereunto: nay though themſelves do no more know what Shift to make in his Abſence, than *Paul*'s and *David*'s Party did, in caſe thoſe Two had been Deſtroyed. *Paul* had to doe with ſome who were unreaſonable, 2 *Theſſ.* 3. 2, which every Good man is bid to look for: but let him then encourage himſelf in God, as *Paul* and *David* did upon that Occaſion, who came off well in the Iſſue, notwithſtanding that ſore Temptation.

12. *David*'s own Subjects did ſometimes Rebell againſt him, being headed by crafty *Achitophel* and ſmooth-tongued *Abſalom*, although many of them went in their Simplicity and knew not any thing, 2 *Sam.* 15. 6. 11, 12. And ſome ſuch Civil Defection may Poſſibly come to paſs, when the Saints (whom *David* typified) ſhall have the Temporal Dominion ſet up among them; who therefore are bid to be Prepared for it, eſpecially if they ſhall procure that Scourge unto

unto themſelves as *David* did, whoſe ſad Experience is written for their Warning, as his ſelf-humbling Practice then is alſo left for their Direction. But in the mean while it may not be wondred at, if a Good man be not Obeyed by thoſe who ſhould be Ruled by him, *Heb.* 13. 17; ſince *Paul*'s word from Chriſt, was ſometimes Rebelled againſt by thoſe, who ought to have been Subject thereunto, 2 *Theſſ.* 3. 4. 6, 10, 11, 12. 14.

13. *David*'s own Son who came forth of his bowels did ſeek his Life, and roſe up in Arms againſt him, 2 *Sam.* 16. 11. Which as it may prove the ſad portion of a Gracious man, to be thus chaſtiſed or Afflicted by his Natural Children: So *Paul* experienced little leſs from ſome of his ſpiritual Children, who therefore was Enforced to uſe the Rod, and to Hazard their being Spiritually Cut off, in his juſt Defence of that Authority which Chriſt had inveſted him withall. But let ſuch Rebellious Children know, that *Abſalom* was Hanged in the badge of his Wantonneſs, 2 *Sam.* 18. 9, and ſtabbed to the heart for his Undutifulneſs, *v.* 14, notwithſtanding his Father's Indulgent charge unto the contrary, *v.* 12: and let them alſo learn, what that Severe Law meaneth, *Deut.* 21. 20, 21, which though Man now doth not put in Execution, yet is it a fearfull thing to fall into the hands of the Living God. And though *David* was over tender in relation to his Rebellious Son; yet *Paul* delivered ſome of his ſeeming Converts up to Satan, and wiſhed that others were Cut off, without being Spiritually Unnatural.

14. *David* was thus Perſecuted by *Man*, without any Juſt occaſion given, although the Lord was Righteous in his being ſo Chaſtiſed. Without Cauſe did they hide for him their Net, in a Pit, which without Cauſe they digged for his Soul, *pſa.* 35.7. The Mighty were gathered together againſt him, Not for his Tranſgreſſion nor his Sin, they did prepare themſelves without his Fault, *Pſal.* 59, 3, 4. And though they Pretended much, yet did *falſe* Witneſſes riſe up, and laid to his charge things that he knew not, *Pſa.* 35.11; making him to reſtore that which he took not away, *pſa.* 69.4; and Wreſting his words every day, *pſal.* 56. 5. His numerous Enemies did hate him without a Cauſe, *pſal.* 69. 4; ſo alſo did they that Winked with the Eye, and Wrongfully rejoyced over him, *Pſal.* 35.19. He was firſt ſought after by thoſe *Philiſtines*, 2 *Sam.* 5.17, who by their own Confeſſion, had found no Evil in him, 1 *Sam.* 29.6. He had done *Saul* no Evil *Pſal.* 7. 3, 4; appealing to himſelf in that reſpect, 1 *Sam.* 26.18; which *Saul* acknowledged, *v.* 21. He hurt not *Nabal*'s Shepherds, nor was himſelf a Runaway, as *Nabal* called him, 1 *Sam.* 25. 7. 10. He was no Bloody man, with reference to the Houſe of *Saul* as *Shimei* tearmed him, who had not wit enough to fix upon that matter of *Uriah*. His heart was not Proud or Naughty, as *Eliab* told him it was, when he wrangled with him He had not Deſerved what he met with from his Friends and Familiars and Wife and Child and Subjects; which was his Comfort and their Shame. No more was *Paul* any

real

real Troubler, or Seditious perſon, as he was ſaid to be; but challenged his Accuſers to Prove againſt him any Evil doing, *Act.* 24. 19, 20. It is not the Saints Blameleſs walking that will ſecure him from the venemous Tongues and bloody Hands of wicked Perſecutors. But let ſuch Cauſeleſs Adverſaries know, that *David* did Therefore call Profeſſing *Saul* an Heathen, and ſtirred up the Lord of Hoſts the God of *Iſrael* to Viſit him without Mercy, *Pſa.* 59. 4, 5.

15. *David* was moſt unworthily Inſulted over, when in his *low Condition.* He then was the Song of Drunkards, *pſa.* 69. 12, with hypocritical Mockers in Feaſts, *pſal.* 35. 16, who together with the Abjects, rejoyced in his Adverſity, *v.* 15, with a Wide mouth ſaying, *Aha, Aha, our eye hath ſeen it*, v. 21. When he was ſick, they did conclude it was an evil diſeaſe, and that he ſhould riſe up no more, *pſal.* 41. 8. Nay many ſaid, there was no hope for him in God, *pſa.* 3. 2. who therefore bad him Flee unto his Mountain, *pſal.* 11. 1; and in a Scornfull way did think that God neither Would nor Could deliver him, *pſal.* 22. 7, 8. This hath been the Saints lot in all Ages from wicked men, the Baſeneſs of whoſe Spirit is evidenced in their Triumphing over a poor Afflicted creature, whom at another time they durſt no more meddle with, than *Shimei* durſt curſe *David* in the day of his Proſperity. But let ſuch Inſulters know, that God will not deſpiſe the Affliction of the Afflicted, but will awake unto their Judgement, and then let thoſe expect to be ſeverely reckoned with,

who have rejoyced at his Peoples hurt, and have Added what they could to their Affliction.

16. *David* was ill requited for his Love, yea for his Love they were his Adversaries, *psa.* 109. 4, 5; rewarding him Evil for Good, who had humbled his Soul with Fasting when they were Sick, *psal.* 35. 12, 13; and had delivered him who was his Causeless Enemy, *psa.* 7. 4, as *Saul* himself confessed, 1 *Sam.* 24. 17, 18. Christ did many good works, yet did the wicked *Jews* attempt to stone him, *Joh.* 10. 31, 32; and this must every well-deserving Christian look to meet with, but in so doing, they shall heap coals of fire upon their Enemies head, whom God will repay, *Rom.* 12. 19. 20, according to *David*'s Prayer in a such a Case, which is enough to make such wretches tremble, *psal.* 109. 5, 6, 7, *&c.*

17. *David* was thus Abused for God's sake, *Psa.* 69. 7; because he followed the thing that Good was, *ps.* 38. 20; when he wept and chastened his Soul with fasting, those very Religious Duties were turned to his Reproach, *psal.* 69. 10. *Paul* therefore became the backsliding *Galatians* Enemy, because he had told the Truth, *Gal.* 4. 16. But as it is the most Blessed thing to suffer for the sake of Righteousness, *Mat.* 5. 10, 11, 12; so Woe be to those who do engage the Lord himself against them, by hating his People, meerly because of their being Faithfull to him and them, which will be one day cleared up together with their righteous Judgement, 2 *Thess.* 1. 6.

18. *Da-*

18. *David* had none to help or pity him in this ſad Condition: he looked for ſome to take Pity, but there was none, and for Comforters, but he found none, *pſa.* 69. 20: yea he looked on his Right hand, and beheld, but no man would Know him, refuge failed him, and no man cared for his Soul, *pſa.* 142. 4. No man would ſtand by *Paul*, 2 *Tim.* 4. 16; and *Job* had better have been without his Viſitors, who did ſo vex him with their Diſcourſe, as that he wiſhed they would altogether hold their peace, *Job* 13. 5. But let ſuch ſolitary ones remember, that God hath been wont to ſupply man's place, 2 *Tim.* 4. 17; and let the other read, *Mat.* 25. 41, 42, which doth not ſo much relate to Bodily meat and drink, as to thoſe Inward Cordials that ſhould be then miniſtred to Chriſt's poor Sufferers; and from the want whereof, *Job* argueth the Forſaking of God's Fear, *Job* 6. 14, which God himſelf did witneſs unto in the cloſe of that Temptation, *Job* 42. 7, 8.

This is the Summe of thoſe hard meaſures which *David* met with from the hands of Men: which is the Firſt branch of this Second Uſe, for our *Inſtruction*.

II. Secondly, *David* was alſo *Afflicted* by the Lord himſelf: from whoſe Experience in that reſpect, we are Inſtructed further, what may befall a man after God's own heart.

1. *David* was made to *Wait* ſome conſiderable ſpace of time, before he might be Poſſeſſed of

of that Kingdom which was conferr'd upon him. All do confeſs, that he ſerved an hard Apprentiſhip at leaſt, between his firſt Coronation and Anointing; during all which time, he was continually exerciſed, not onely with Delayes and very Mean Employments, but alſo with many Fears and Dangers on every ſide. And thus it is foretold, that after the Saints being proclaimed Earthly Kings, they ſhall be gathered together as Priſoners are gathered in the Pit, *Iſa.* 24. 21, 22, from whence they ſhall be ſent forth, *Zach.* 9. 11, as *Joſeph* was, *Gen.* 37. 22, after that his Supremacy was firſt declared, *v.* 9; and as the Witneſſes are ſlain, after their having been in place of Superiority, or in a capacity of making VVar; and as the *Jews* prayed for the Return of their Captivity, *pſa.* 126. 4, after their Captivity was Returned, *v.* 1. And in the mean while, it hath been the Saints common Portion, to tarry a long while for that ſpiritual Crown, which he was Elected unto, before the Foundation of the VVorld, *Eph.* 1.4, and which he was Anointed unto at his firſt Converſion: during which ſad Interval, there is but little ſeeming difference between himſelf and others, ſave onely that he ſtandeth upon his own Defence, as *David* did againſt *Saul*, but apt to flee before his overpotent Adverſary, and ſometimes to conclude, that he ſhall one day Periſh by the hand of his Rebellion and Unbelief. Theſe have no cauſe to call in queſtion a work of Grace begun, meerly becauſe they do not for a long while get the Throne; ſo that they do but keep themſelves from

from being taken Captive by their Spiritual Adverſaries; or ſo long as it is no worſe with them than it was with *David*.

2. VVhen *Saul* was dead, and when *David* was ſet upon his Throne in *Hebron*, yet was it ſeven years longer, before he could get poſſeſſion of All that Kingdom, which God had allotted to him, 2 *Sam.* 2. 11; during which time, he had many ſharp Conteſts with *Saul*'s Houſe, onely himſelf grew ſtronger daily, 2 *Sam.* 3. 1. And thus, when the Slain VVitneſſes are Riſen, they then Aſcend up into Heaven, or out of ſight, (as Chriſt did thereupon,) Really indeed Poſſeſſed of a Kingdom, (as Chriſt then was) but not Viſibly, (no more than Chriſt yet is) untill their Return (as Chriſt's Fore-runners) together with the Sound of that Trumpet which is the laſt of Seven.

So alſo, a Gracious heart muſt look, that the Viſibility of his Spiritual Dominion (over ſome Luſts) will be for ſome time Eclipſed, after their Head is mortally wounded, or when the Law in their Members is become a Body of Death, through the Prevailing of Chriſt's Law in their Minds, as *Paul* experienced. I like that Corn beſt (both in the Letter and Myſtery) which Gradually cometh up, and not all at once, *Mark* 4. 26, 27, 28; whereas that which *forthwith* ſprang up, had no Deepneſs of Earth or Root, and therefore ſoon withered away. *Mat.* 13. 5, 6. But leſt any ſhould abuſe this Cordial, we muſt alſo remember, that *David*'s Houſe did waxe *ſtronger and ſtronger*: and that we may do the like, let us take heed of being over-

Gentle

Gentle or Indulgent to any of our Diſtempers; which though it might be *David*'s Vertue in relation to *Saul*'s Houſe, yet will it be our Vice in relation to what was thereby Typed out *within* our ſelves.

3. When *David* had obtained a very Full and Peaceable poſſeſſion of his VVhole Kingdom over all the Tribes of *Iſrael*, the Lord did yet exerciſe him with further moleſtations, not onely from the uncircumciſed *Philiſtines*, (by whom his Life was once endangered, 2 *Sam.* 21. 15, 16;) but alſo by a general Defection of *Iſrael* and *Judah* from him, as hath been formerly declared. Which is a fair *warning* to the Saints, whenever their Temporal Rule ſhall become more univerſal. And in the mean while, let every Gracious Soul expect, that when his ſpiritual Dominion over *Sin* and *Self* is come up to ſome good Degree of *ſettlement*, he may be ſtill exerciſed with Inward ſad Defections, and with ſome Groſſer onſets from VVithout. And as we would Prevent ſuch Inward Rebellions, let us take heed of Groſs breach of Duty, which was the Pocuring Cauſe of *Abſalom*'s Riſing up againſt his Father, 2 *Sam.* 12. 10, 11. And as we would not be Endangered by our encountering with *Philiſtian* Temptations, ſo let us take heed of engaging therewith unneceſſarily, (as *David* then did, 2 *Sam.* 21. 17.) and of going out againſt them without Enquiring of God, (which *David* did not formerly omit, 2 *Sam.* 5. 19. 23.) eſpecially when we are Faint (as *David* then was, 2 *Sam.* 21. 15.) and when we have to do with ſome Giant, girded with a New Sword,

Sword, or furniſhed with ſome Advantages which have not formerly been made uſe of, all which may eaſily be Applyed unto Particular Caſes.

4. *David* met with no ſmall Diſcouragement from the Lord, in his removal of the Ark into his own Houſe and City; which was a good and Pious act, wherein his Predeceſſor failed, 1 *Chro.* 13. 3: but yet then did God Trie good *David*, by ſtriking *Uzzah* preſently with Death, becauſe he did but hold the ſhaking Ark, 2 *Sam.* 6. 6, 7: which though it was a Righteous Diſpenſation (as *David* afterwards confeſſed, 1 *Chro.* 15. 13.) yet was it ſorely Trying, that God ſhould thus ſnib his ſervants Zeal, which put him to a preſent plunge, that he durſt proceed no further, 2 *Sam.* 6. 9, 10. Let not a good man wonder, in caſe he meeteth with ſome Providential rub, in the purſuance of his holy Zeal, for the Advancing of what was typified by God's Ark. Good attempts are apt to be accompanyed with bad ſucceſs; eſpecially when matters of this nature are not mannaged with utmoſt care: Religious things are very curiouſly to be intermedled with; and if a due Manner be not attended unto, together with the Matter, it is not a Godly Zeal that will ſecure a *David* from being whipped, at leaſt-wiſe upon another's back. Let us remember *Uzzah*, when we are apt to lay the Warrant of our Action upon the Goodneſs of our Intention: and let us remember *David*'s caſe, when we are tempted to think, that ſuch an act is Evil, meerly becauſe it meeteth with ſome Providential check; which may put

us upon Enquiring into the procuring Cauſe thereof, but ſhould not abſolutely diſcourage us therefrom; nor will it long have any ſuch undue impreſſion upon a gracious heart, no more than this Temptation had upon *David*, 2 *Sam.* 6. 11, 12.

5. *David* could not Avert by his Earneſt Prayer, either the untimely Death of his poor Child, 2 *Sam.* 12. 16, 18. 22, or the ſad Deſtruction of his Subjects, 2 *Sam.* 24. 10. 15. A good man's Prayer is very Powerfull with God, and yet ſometimes it may not be heard, although accompanyed with Tears and Faſting: God may not alway Anſwer unto his Name, as he is the Hearer of Prayer, at leaſt-wiſe not according to man's Rule of Judging. Chriſt's general Promiſe, *Joh.* 14. 13, is to be read with *John*'s Spectacles, 1 *Joh.* 5. 14, and as in relation to the Thing deſired, ſo alſo with reference unto the Qualification both of the Perſon and Duty, *pſ.* 66. 18 *Jam.* 5. 16. It is poſſible, that ſome Spiritual good thing deſired (at leaſt-wiſe Priviledges) may not be thought Good for us at Preſent; though uſually ſuch Petitions (at leaſtwiſe if for Grace) are moſtly ineffectual, through want of Uprightneſs and Fervour. But in relation to Outward Bleſſings (which *David* could not obtain) let not the Beſt man wonder, in caſe he be not Heard: and as we would not be Denyed, ſo let us take heed of Sin, which may Obſtruct our Prayer as *David*'s did) although our Holineſs cannot Deſerve its Audience.

6. The Lord charged *David* with *Saul*'s Arrears; and brought a Famine in *David*'s time be-

becauſe *Saul* had unjuſtly ſlain the *Gibeonites*, 2 *Sam.* 21. 1. Time will diſcover, what reference this Inſtance hath unto the Latter dayes, in what the Ruling Saints may meet with, becauſe of thoſe unrighteous Perſecutions, which thoſe of a more Peaceable (or *Gibeonitiſh*) though Groſſer Spirit, may formerly have Groaned under, from ſome carnal *Iſraelites*, who have had a Zeal for God, but not according unto Knowledge. In the mean while, we may obſerve from hence, that a Godly Succeſſour may fare the worſe becauſe of his Predeceſſours failings; as an Innocent Child may outwardly be afflicted becauſe of his Parent's Sin, *Exod.* 20. 5; and as the Good Diſciples were all of them charged with ſpeaking that, *Mat.* 26. 8, which was indeed onely uttered by *Judas*, Joh. 12. 4, 5. However, a Gracious Soul hath no cauſe to wonder, in caſe he be dealt with afterwards, for ſome former miſcarriages in the time of his Unregeneracy; as good old *Job* was made to poſſeſs the Iniquities of his Vain and Youthful State, *Job* 13. 26. which *David* therefore prayeth that God would not remember, *pſa.* 25. 7, and which it is therefore our Wiſdom as well as Duty to be Humbled for, firſt in relation to our ſelves, and then to others, ſince a little Leaven may infect the Whole, 1 *Cor.* 5. 2. 6. And herein good *David* was defective, becauſe he did not endeavour timely to purge away that Guilt which he could not but know that *Saul* had brought upon the Nation, and for which himſelf was therefore thus chaſtiſed with a Famine; which kind of Puniſhment (at leaſt-wiſe

in a ſpiritual regard) may be expected by us alſo, in caſe we careleſly neglect the uſe of thoſe Purifying means, which Chriſt hath ſanctified for Goſpel-times.

7. *David* was not permitted to build the Temple, (becauſe he had been a man of War) although he had it in his heart to have done ſo, and from a good Affection, 1 *Chro.* 28, 2, 3. The Temple was the Place of Gods Reſt, (in competition with the Moving Tabernacle) and therefore that Temple was a Type of happy Settlement, which *David* might not attain unto on Earth, becauſe he had ſhed Blood, and yet that very Blood-ſhed was onely in the purſuance of his blameleſs Duty. *David*'s Diſpenſation (Diſtinct from that of *Solomon*'s) doth fitly anſwer unto the Kingdom of the Stone, diſtinct from that of the Mountain; the former of which relateth to Chriſt's Rule in and among his Saints, as the Latter doth unto his Rule in Perſon: which Diſpenſations God will preſerve Diſtinct, and not ſuffer them to be Confounded each with other; ſo that the Ruling Saints muſt not expect to have that Perfect Settlement (in matters Temporal or Spiritual) which is reſerved till afterwards. And in the mean while, let no Gracious man wonder, if he doth yet come ſhort of that Reſurrection of the Dead (in point of Grace and Comfort) which he is Now labouring to Attain unto or Apprehend, and which he doth therefore *follow* after and *reach* forth unto and *preſs* toward, *Phil.* 3. 11, 12, 13, 14. Thoſe do pretend unto more than either *David* had or *Paul* expected, who dream of any Abſolute Per-

Perfection, on this ſide a Literal Reſurrection from the Dead: and they who thus boaſt of a Licenſe to build that Temple in this Life, do give others juſt ground to think, that they have never been God's Warriours as *David* was, who therefore was thus Typically prohibited; but yet he Now is eminently intereſted in that happy Perfection which was typified by that Temple, and which every of God's faithful Warriours ſhall one day ſhare with him in. And leſt ſome ſhould Abuſe this Cordial, unto the diſregarding of their Imperfections, becauſe no man on Earth is abſolutely Perfect; let ſuch remember, that they are not men after God's own heart (as *Paul* and *David* were) who do not ſtrenuouſly Preſs after what yet they cannot attain unto whileſt Warriours, ſince Abſolute Perfection implyeth Peace or Quietneſs: and therefore (Partly) the Warring Witneſſes muſt firſt Die before they Reign, *Rev.* 11. 7. 15, as Chriſt himſelf did, *Luke* 24. 26, and as the beſt of his Servants muſt expect to doe, 2 *Cor.* 5. 6, the Vail of whoſe Fleſh muſt be rent in twain, before they can look into that *Holy of Holyes*, which was a Type of more abſolute Perfection. But yet there is a Comparative Perfection, which ſome (above others) may attain unto on Earth, *Phil.* 3. 15; which as we would have to be our Portion, ſo let us take heed of intermingling our own Affections with what are truely ſpiritual, in any of our holy Conflicts, as the beſt of Gods *Warriours* are apt to doe; and therefore perhaps good *David* might not be ſuffered to build the Temple, becauſe he could not Wholly Juſtifie that

that Spirit which he was acted by in ſhedding blood, although the Matter of that work was Blameleſs Duty.

8. *David*'s Houſe might not be made to *Grow*, as himſelf doth intimate, 2 *Sam.* 23. 5; Prophetically foreſeeing, that Ten Tribes would ſoon fall off from thence, as the deſerved Conſequent of *Solomon*'s backſliding into Senſuality and Idolatry, by the ſolicitation of his *many* and *ſtrange* Wives, 1 *King.* 11. 4. 11. Which poſſibly may Ultimately ſhadow out that great Defection of *Gog* and *Magog*, in the cloſe of Chriſt's Thouſand years Reign on Earth, not through the leaſt fault in him (which would be moſt horrid Blaſphemy to imagine) but through the permitted inſtigation of that Old Serpent, *Rev.* 20. 7, 8, 9, who firſt deceived *Eve*, (unto the ruining of her preſent Happineſs) by tempting her to Senſuality and Idolatry. And however, let not the Ruling Saints (on this ſide Chriſt's Perſonal appearing) expect, that their Houſe will be made to *Grow*, ſince it is evident from the Scriptures (as I have elſewhere made it out) that they will ſoon Degenerate, (as did the ancient *Jews*, when their *Babyloniſh* Captivity was returned,) which will make way for another Revolution, firſt in the Literal *Jews* Converſion, *Rom.* 11. 22, 23. 25, and then at laſt in Chriſt's own Perſonal Diſpenſation. In the mean while, let no Gracious man wonder, in caſe his Houſe doth not Grow, in caſe his Outward Intereſt be not advanced, in caſe his Poſterity come ſhort of him, yea and in caſe that himſelf ſhall out-live his being Serviceable as he hath ſometimes been;

all

all which may be the beſt man's portion, who yet may well be ſatisfied (as *David* was) if the Lord hath made with him an Everlaſting Covenant, 2 *Sam.* 23. 5.

9. *David* was ſorely Exerciſed with ſeveral *bad Children.* He had an Inceſtuous *Amnon*, a filthy Unnatural and Bloody *Abſalom*, and a Proud aſpiring *Adonijah.* Which as it is a ſad Affliction, ſo may it befall the deareſt of Gods Servants, leſt Grace ſhould ſeem to be Hereditary. But let ſuch Parents take heed of procuring that Triall unto themſelves, by their own Rebelling againſt the Lord, by ſetting a bad Example before their Children, and by a ſinfull or fond Indulging of them; in every of which reſpects good *David* failed ſadly. Let us mourn over that Corruption which we have entailed upon them, and let us correct them with holy Grief and not with ſinfull Anger, improving their Diſobedience unto the advantage of our Duty, and labouring by all holy means to prevent their Fall, and to recover them again, and in ſo doing let us humbly referre them to the Lord.

10. *David* was alſo *Bodily* afflicted with many Sickneſſes and ſad Diſeaſes, *Pſa.* 38. 3, 5, 7; which made his Life burdenſome, *v.* 2. 6. 8, and his Enemies to inſult, *Pſal.* 41. 8. Bodily health is a very great Outward Mercy, which yet is moſt abundantly granted to Wicked men, *Pſal.* 38. 19, whileſt thoſe of a Clean heart are thus Plagued all day long. *Pſal.* 73. 5. 14. But as an undutifull Child ſhall not need to break an Obedient Parent's heart, ſo neither need an Healthful Soul be overwhelmed with a Weakly Body.

Body. Onely let us take heed of being Acceſſary to ſuch Infirmities by our Fooliſhneſs, (as *David* doth confeſs he was, *Pſa.* 38. 5.) ſinfully Neglecting our Bodies, through careleſneſs or inordinate affections, or ſuperſtitious ſelf-impoſitions; and in ſo doing, we may be ſpiritually advantaged by a Feeble Conſtitution in a manifold reſpect, as ſeveral have experienced, unto their comfort and ſatisfaction.

11. *David* knew what it was to be *Deſerted* of God in point of *inward Peace*; ſadly complaining that his Bones were broken, *pſa.* 51. 8, and that he was Forſaken, *pſal.* 22. 1, yea for a long time forgotten, *pſa.* 13. 1. He that feareth the Lord may walk in Darkneſs and ſee no Light, *Iſa.* 50. 10; and *Paul* himſelf had fears *within* together with his *outward* fightings, 2 *Cor.* 7. 5; nay Chriſt was not exempted from this Temptation upon his dying Croſs, *Matth.* 27. 46, to comfort his poor Deſerted Members in the like condition, and to ſilence their cenſorious Ignorance, who will deny the Sun, meerly becauſe it ſetteth in a Cloud. This is indeed the Saints Hell on Earth, but yet no ground of any abſolute Diſcouragement; onely let ſuch take heed of Tempting God to hide his face by their departure from him, or undervaluing of his Love in the Creature's preſence; and let them eſpecially beware of breaking their own bones, as *David* did, by a Dangerous fall from the Roof of his Houſe one Evening, 2 *Sam.* 11. 2, which did Occaſion that forementioned Complaint, *pſa.* 51. 8.

12. The Anger of the Lord was kindled againſt *Iſrael*,

Israel, and he moved *David* against them, to say, *Go number Israel and Judah*, 2 Sam. 24. 1: that is, God did righteously permit *Satan* to Provoke *David* hereunto, 1 *Chro.* 21. 1, and he left *David* therein unto his own Infirmity. Indeed man ought to charge himself Alone, with Temptations of a sinful Nature, and not the Lord or any other, *Jam.* 1. 13, 14; nor is a bare Temptation sinfull (no more than Christ's was, *Mat.* 4. 9.) save as a man is thereby Enticed and Drawn away, *Jam.* 1. 14; nor doth the Lord thus Tempt any man, *v.* 13, *viz.* as a man's own Lust doth tempt himself, which is the *whole* of what that Scripture driveth at; and in which sence, it is there also said, that God Cannot be Tempted, *viz.* Enticed by any Evil, *v.* 13. But yet the Righteous God may Lead into Temptation, as Christ hinteth, *Mat.* 6. 13, and as himself experienced, when he was Led up of the Spirit into the Wilderness to be Tempted of the Devil, *Mat.* 4. 1, *viz.* by the Holy Ghost himself, *Luke* 4. 1. And thus the Lord may Tempt his People, by giving Satan leave to Buffet them, 2 *Cor.* 12. 7; or by Applying some Tempting Means unto them, *Deut.* 8. 2; and by Withdrawing his Arbitrary Influences from them, and leaving them unto themselves, as did befall good *Hezekiah*, 2 *Chro.* 32. 31. And though this being Left under a Temptation, may Principally be upon the account of Others, as was in *David's* forenamed Case, 2 *Sam.* 24. 1; yet is it our Duty and Wisdom chiefly to charge our selves therewith, as *David* then did, *v.* 17, and together therewith the sad Consequent of

that Temptation was graciously rebuked. And though this be the *saddest* Dispensation that a Gracious heart can possibly fall under, yet we know that All things *work together for good*, to them who are *the Called* according to God's purpose, *Rom.* 8.28. And let such also know, that in relation to all these forementioned Trials, (as also those which follow) there is a time comeing when all these Tears shall be wiped from their eyes, *Rev.* 21.4.

This is the Summe of those Afflictions which *David* met with more Immediately from *God* himself: which is the Second Branch of this Use for our Instruction.

III. Thirdly, *David*'s hardest measures of all, were such as he met with from *Himself*, or from his own *Corruption*: whose Failings in that respect, are also registred in the Scriptures, not for Encouragement to do the like, but for our Warning. And if any shall take occasion hence to Cherish the like Distempers in themselves, let such know, that this act alone doth sufficiently discover what they are; since none of God's People have ever dared thus to doe, with reference unto a Known Temptation. Satan is called *Baalzebub*, 2 *Kings* 1.2, or the *God of Flies*; and *Beelzebub*, as the *Greek* word is, *Mat.* 12.24, or the *God of Dung*, because of what those Flies did Feed upon: and Satan indeed doth seem to be Their God, who (like those filthy Flies) do feed upon such Mystical Excrescencies. And on the other side, let none

evidence

evidence that they are ſorry Virgins (and not Spouſes) by their being Nice and Coy in a way of Humour; or by their being apt to take Offence at the ſober Mentioning of *David*'s Failings, which cannot be Hid, and which are therefore left upon Record, that ſo all might take notice of them for their good: eſpecially ſince *Paul* was guided by the Holy Ghoſt, to reckon up *Iſrael*'s failings in the Wilderneſs, becauſe thoſe things were our Examples, and were written for our Admonition, to the intent that we ſhould not Luſt after Evil things, as they alſo Luſted, 1 *Cor.* 10. 6, 7, 8, 9, 10, 11.

Now *David*'s recorded Failings were either more *Groſs* or more *Refined*.

He very Groſſely fell in that matter of *Uriah*; wherein the ſpeech of *Eliphaz* might be applyed to him, *Job* 5. 1, becauſe he therein was ſo Singular; which is enough to terrifie every one from treading in the ſame ſteps; eſpecially ſince *Solomon* telleth us, that no ſuch Straglers Return again, neither take they hold of the paths of Life, *Prov.* 2. 19, however this Single *David* might be Miraculouſly recovered. And let it alſo be conſidered, how dearly *David* was made to pay for this Sin of his, both in a way of Inward Horrour, Perpetual Ignominy, and Outward Sufferings of the ſame kind, 2 *Sam.* 12. 10, 11, although his own Life was *ſpared*, by an act of *ſpecial Grace*, v. 13; and yet it is alſo evident, that he did not then walk up unto the top of his Houſe, with any Set Purpoſe to Fall thus from thence, but was meerly Overtaken there with this Temptation, 2 *Sam.* 11. 2, that others

might take heed of such like Occasions, and lest they fall from one great sin into another, as *David* did; who yet when Raised up, did never Relapse into the same again.

But there are some other of his more Refined Failings mentioned, which the Best of men are Subject unto, and which are as followeth.

1. *David* confesseth, that himself (among the rest) did not in *Saul*'s dayes *Enquire* at the Ark of God, 1 *Chro.* 13. 3, as was his bounden Duty, by the Law of *Moses*, *Exod.* 25. 22. Now that Ark was placed at the West end of the *Holy of Holyes* (which was a Type of Heaven, the place of Gods presence, *Heb.* 9. 24.) or at the farthest distance from the East or Worldly *worship*, it being the custom of Idolaters to worship towards the East or Sun-rising. And so, the Generality of Professors (at least-wise in the dayes of *Saul*, who typified the *Man of Sin*,) have sadly neglected to Enquire of God in the way of his Appointment; and have consulted (as *Saul* was wont to doe) with their own Will, and Carnal Policy, and natural Reason, and meer Humane Authority, in the things of God; which hath continued both them and their Leaders, in many sad Consequents of that preposterous course. But so soon as *David*'s Kingdom was competently settled, he then bethought himself of rectifying this abuse more Generally, though he was formerly furnished with the Ephod, for his own Private Direction, which was accordingly improved. And as to his forementioned Neglect, himself was then Constrained thereunto, through *Saul*'s prophaneness; which cannot be so

ſo fairly pleaded by us in Goſpel times, ſince the Ark of God's Preſence is now more eaſie to be come by, and not Confined to one certain Place as heretofore it was. However, *David* was timely ſenſible of that miſcarriage, and did redreſs it; and nothing ſhort of that, will evidence, that ſuch like Tranſgreſſors in theſe latter dayes, are men of a truely Gracious Spirit.

2. *David* was ſomewhat Haſty, as himſelf confeſſeth; who ſaid in his Haſte, that he was Cut off, *pſal.* 31. 22, and that All men were Liars, *pſal.* 116. 11, chiefly referring unto *Samuel*, becauſe that Kingdom was ſo long Delayed, which *Samuel* had Anointed him unto. Hope deferred is apt to make the heart ſick, *Pro.* 13. 12; and as all ſick Perſons are ſubject to be Pettiſh, ſo ſome talk Idly then, which is more ordinary in this kind of Sickneſs. When Chriſt was Dead, ſome of his Diſciples began to Queſtion, whether this was He, *Luke* 24. 21, yea though they did then confeſs a Confirmation of it, by a ſufficient Report that he was Raiſed again, *v.* 22, 23, 24, who therefore were ſharply rebuked for their Folly and Unbelief, *v.* 25, as thoſe muſt expect to be, who are alike guilty. But thus to Cut off our ſelves (in caſe we be not Speedily relieved) is that which a Gracious heart is ſubject unto, both in relation to Temporal and Spiritual Temptations. We are very prone to Limit the Holy One of *Iſrael* unto our Time and Way of fulfilling what he hath promiſed; which if it doth not prove accordingly, we then give all for Loſt, and though we may

may not dare to Question the Word of God, yet may we boldly call that a false Interpretation of it, which may be the Truth. But *David* did onely speak thus in Haste, and did Correct himself in Time, because he was still endued with that Spirit of Faith, whose present Exercise was for a while Suspended, *Psal.* 116. 10: which is enough to startle those, who do in Cool blood Maintain what is the issue of their Unbelief, and who do Persist therein notwithstanding the sufficient means offered for their Satisfaction.

3. *David* was sometimes overpowered to make himself Worse than indeed he was; as when he Feigned himself Mad, before *Achish* the King of *Gath*, 1 *Sam.* 21. 13; and when he Pretended to the same *Achish*, that he had been fighting against the men of *Judah*, 1 *Sam.* 27. 10; and when he bore *Achish* in hand, that he intended to be for him against the *Israelites*, 1 *Sam.* 29. 8. And thus in the dayes of *Saul* or the *Man of Sin*, many Professors have been tempted to Feign themselves Mad, and to make as if they had not the Exercise of their Reason and Understanding, to know such Truths and Errours, which any ordinary man might see with half an Eye; and which themselves knew well enough, but that they were Afraid to be endangered by the discovery of their Abilities: nay many have made an Outward shew of being *for* or *against* such Things or Persons, which in their Hearts they have been Contrarily affected towards. This is a great miscarriage, which tendeth much unto the blemishing of our Profession;

and

and which the ſubtle *Philiſtian* Lords will not be alway deluded with, 1 *Sam.* 29. 4, however Simple *Achiſh* might be ſatisfied, *ver.* 9; and which diſcovered Incredulity of theirs hath been in much mercy to theſe poor ſelf-enſnaring Diſſemblers. But let us know, that *David* yet was but a Young Profeſſor, (which many cannot plead) and that his failing was not in point of Action, but onely of Expreſſion and Appearance; which therefore cannot be compared with their Diſſimulation, who do proceed further. And as we would be preſerved from ſuch a Snare, ſo let us take heed of what betrayed *David* hereinto, which was his forementioned Haſtineſs or Unbelief.

4. *David*'s Unbelief drove him at laſt to Flee out of the land of *Iſrael* into the land of *Moab*, 1 *Sam.* 22. 3; about which Flight he did not conſult with God, and for which the Prophet *Gad* rebuked him, *v.* 5. Now as to his Flight out of his own Land, too many have followed him over Haſtily (in times of Perſecution) under a pretenſe of providing for their Relations, as *David* then did, 1 *Sam.* 22. 3,4: which though I will not abſolutely deny the Warrant of, yet ſurely we may not Flee upon every Light Occaſion out of that Land or Place in which the Lord hath ſet us, and not without Enquiring of God's Oracles for our Licenſe, eſpecially ſince many have been rebuked by the Lord (and by his Prophets or more Enlightened Servants) for their ſo doing, whereupon good *David* returned, 1 *Sam.* 22. 5. A godly mans heart is Fixed, with reſpect to Evil tydings, *Pſa.* 112. 7; and Chriſt for-

forbiddeth going from Houſe to Houſe, *Luke* 10. 7; and ſome are diſgracefully called *Wandring Stars*, Jude 13, and *Hirelings*, who flee upon the Wolfe's appearance, *Joh.* 10. 12. And let it be obſerved, that *David*'s ſpirit was never in ſo ſad a Caſe, as when he thus Fled, *pſa.* 120. 5, for fear of *Doeg*, *v.* 2, which hurried him into this ſudden undertaking, 1 *Sam.* 21. 7, and 22. 3: whereas his Faith was alway more Lively at other times, whileſt he was in the Wilderneſs of *Ziph*, *pſal.* 54. 4, 5, 7, and in the Cave, *pſal.* 57. 1, 2, 3, and Watched in his own Houſe, *pſa.* 59. 3. 10. 16, and in the Wilderneſs of *Judah*, *Pſal.* 63. 8, 9, 10, 11, and when he was in another Cave, *Pſal.* 142. 7; although his Outward Condition was then bad enough, but yet he was all this while in his own Land, (as is evident from the reſpective Titles of thoſe Pſalms) and fared from the Lord accordingly. And as we would not fall into the like Temptation, ſo let us take heed of Weakning our Spirits, as *David* then did his, by his Pretending that he was then ſent about *Saul*'s Errand, 1 *Sam.* 21. 2, which did immediately uſher in this Flight of his, firſt unto *Achiſh* the King of *Gath*, *v.* 10, and then into the Land of *Moab*, 1 *Sam.* 22. 3.

And as to thoſe Perſons whom *David* now fled unto, (*viz.* the *Moabites* and *Philiſtines*) too many have alſo followed him in that reſpect, who have ſought for ſhelter unto Things and Perſons of a *Moabitiſh* and *Philiſtian* nature, endeavouring to ſecure themſelves by getting into favour with a Perſecuting and Uncircumciſed Party;

Party; and who have also Aggravated that Act of theirs, as *David* did, by a fresh complyance with that *Philistian* or Grosser Interest, 1 *Sam.* 27. 2, from whence there had been formerly a very narrow escape, 1 *Sam.* 21. 12, and for which Mercy, Praises had been returned, *psal.* 34. 1, compared with the Title. But yet *David* did live to Recover what he had hereby lost, in his after-conflicts with those whom he had sometimes complyed with; and nothing short of that, will satisfie concerning others, that they are men of *David*'s Spirit.

5. *David* was once overtaken with a Temptation to Dally a little with his Light, in cutting off the Skirt of *Saul*'s Robe privily, which was in order to his having Killed *Saul*, as his Servants moved, and as himself did intimate, by saying afterwards, *The Lord forbid that I should stretch forth mine hand against him*, and by his Heart smiting him because he had cut off *Saul*'s Skirt, which could not relate to that Act alone, save as that was a Trial made upon his Conscience, which if endured without Reluctancy, might have encouraged him to Perfect his Servants Motion, whom he was thus far willing to comply with, 1 *Sam.* 24. 4, 5, 6. It is indeed very sad to Dally with ones Light at any time, since the Eye is soon put out, and not to be Restored without a Miracle. But yet alas how frequent is this Practice among Professors, (although they will not confess it,) and how Rare a thing is a truely Tender Conscience! Thence are such grounded Jealousies, that one scarce knoweth how to Trust another; thence are such

bold Adventures to Speak and Act at pleasure; thence are such sharp Contests among men of Differing Opinions, and not so much from Ignorance as want of Candour. I am no great Admirer of that Light which is in Every man, but I yet could be glad, if Every one did walk up faithfully unto what Light they have. And though good *David* was a little touched with this Distemper, yet was he presently Heart-smitten, so as to confess his Folly and to proceed no further; which they shall do well to weigh, who Persevere (upon a like Occasion) and would Outface.

6. *David* was also once transported, in a way of *Self-revenge*; so as to design the utter ruine of *Nabal*'s house, because of his Churlish and ungratefull carriage towards him, 1 *Sam.* 25. 21, 22. Revenge is very pleasing to flesh and blood, and is too apt to be indulged by the best, through want of exercising that Affection upon our own Corruptions, which is one Evidence of that Repentance not to be Repented of, 2 *Cor.* 7. 10, 11. But lest any should cherish this Distemper in themselves because of *David*'s pattern, let such also remember, that *David* did not put this Purpose of his in Execution, but was soon stopped in that Dirty-lane which led to *Nabal*'s house, and Blessed God for that Obstruction, 1 *Sam.* 25. 32, 33. And as a Motive to cease from this kind of Anger, let us observe how speedily the Lord himself Avenged *David* of this *Nabal*, so soon as the matter was referred to him, 1 *Sam.* 25. 38, 39, who hath said, that Vengeance is his, and he will Repay, *Rom.* 12. 19.

7. Though

7. Though *David*'s Many Wives, 1 *Sam.* 30. 5, and 1 *Chro.* 14. 3, was not a Known ſin in thoſe Dayes, as is generally conceived; yet did he alſo undeniably evidence the Inordinacy of his Affection, when he ſo longed (as if he had been ſome Breeding Woman) for thoſe Waters of *Bethlehem*, which could not then be had, without the apparent hazard of their Lives who were to fetch them, 2 *Sam.* 23. 15. It is the Saints Duty to mortifie Inordinate Affection, *Col.* 3. 5, and to Abſtain from fleſhly Luſts, 1 *Pet.* 2. 11; and *they that are Chriſt's, have Crucified the Fleſh with its Affections and Luſts*, Gal. 5. 24; but yet they are long a Dying, as that word [*Crucified*] doth import; and therefore (perhaps) this Failing in *David*, may be Mentioned in the Latter end of his Life, 2 *Sam.* 23. 1, 15, though poſſibly it might relate unto his Younger dayes, as ſeemeth to be intimated, *v.* 13, and 1 *Chron.* 11. 10, 13, with 1 *Sam.* 22. 1. But leſt any ſhould be Encouraged by *David*'s Example, let them remember, that he durſt not Drink thoſe Waters which he had ſo Impetuouſly thirſted after, but poured them out unto the Lord, 2 *Sam.* 23. 16, 17, that ſo we might be inſtructed, how to get rid of ſuch bad Companions.

8. I am of Opinion with thoſe who think, that *David* dealt not ſo Righteouſly with that *Amalekite*, who hoping for ſome Reward, did therefore falſly accuſe himſelf as if he had ſlain *Saul*, 2 *Sam.* 1. 10, whenas it is evident that *Saul* ſlew himſelf, his Armour-bearer ſtanding by till he was Dead of that wound, 1 *Sam.* 31. 4, 5:

whereupon *David* forthwith proceeded to take away this poor *Amalekites* life, 2 *Sam.* 1. 15, without any forreign Witneſs, which God's Law required in that caſe, *Num.* 35. 30; and did not ſo much as Reprieve him untill the matter might have been known, yea though he confeſſed afterwards, that he then perceived what Temptation this man was under, 2 *Sam.* 4. 10. Now though it was Juſt with God, thus to meet with this *Amalekite*, as a warning to all Myſtical *Amalekites* or Earthly minded men, who will Wrong Themſelves for the Hope of Worldly gain: yet can I not wholly Juſtifie this Act in *David*, however it may be Extenuated by his now being in a Hurry, and in a Military Poſture, and under a Temptation of thus Vindicating himſelf from having had any hand in *Saul*'s untimely death. Men are too apt to ſecure their own Intereſt, by intrenching upon another's; and many a Raſh Sentence is put in Execution without ſufficient Proof (at leaſt-wiſe unto the Murthering of a man's Good Name) without any Witneſs or Viſible ground, or the Parties own Confeſſion, nay though he doth Declare unto the contrary, beyond what he is bound to doe. But let all ſuch falſe Witneſſes know, that by the Law of God they ſhould be dealt with themſelves as they had thought to have done unto their Brother, *Deut.* 19. 18, 19, 20, 21, which God will yet put in Execution, though man doth not, *Pſa.* 7. 16.

9. *David* did ill, in ſparing *Joab*, whom he knew to have been a wilfull Murtherer, both in the caſe of *Amaſa*, 2 *Sam.* 20. 9, 10, and *Abner*, 2 *Sam.*

2 *Sam.* 3. 27. Others alſo have been bold to do the like, whom I would wiſh to conſider, whether they can find any Warrant for their ſo doing from *Num.* 35. 31, *Gen.* 9. 6. And if any ſhall make a Plea of *David*'s Practice, let them know, that as his Failings are not written for our Copy, ſo neither did he Pardon *Joab*, but onely Delayed to proceed againſt him, becauſe the other was too Hard for him, 2 *Sam.* 3. 39, untill a fit Seaſon came, and then he gave order for his juſt Puniſhment, 1 *Kings* 2. 5, 6, and in the mean while did ſufficiently declare againſt his wicked act, by that dreadfull Curſe, 2 *Sam.* 3. 29. And though this kind of Indulgence, hath moſtly prevailed under *Saul*'s Diſpenſation, yet let the Ruling Saints take heed, leſt they be overtaken with the like Temptation, upon ſome Politick account, as *David* then was. And though every Private Perſon be not in a capacity of conniving at wilfull Murder, yet all are too apt to ſtop the courſe of Juſtice, or at leaſtwiſe not to Open that Obſtruction, when it relateth to ſome more Conſiderable or uſeful Perſon, as *Joab* then was, according to a Worldly rule of Judging. But as men of *Joab*'s ſpirit muſt expect to be reckoned with by *Solomon*, or Chriſt himſelf, notwithſtanding all their former good Service; ſo let the Indulgers of ſuch a ſpirit know, that *Joab* was a continued Thorn in *David*'s ſide, not onely croſſing him in *Abſalom*'s death, 2 *Sam.* 18. 12. 14, but alſo ſadly complying with him in *Uriah*'s Murther, 2 *Sam.* 11. 15, 16, 17. Though it ſhould chiefly ſway with Churches and Civil Governours, not to Re-

Reſpect men's Perſons in ſuch a caſe, becauſe the Judgement is not their's but God's, *Deut.* 1. 17.

10. *David* did ſurely Fail, when he was Diſpleaſed with the Lord himſelf, becauſe he had made a breach upon *Uzza*, 2 *Sam.* 6. 8, as if the Lord had thereby given him ſome juſt occaſion of Offence. Shall mortal man be more Pure than his Maker? May not God doe whatever his Soul deſireth? Muſt he give Account of any of his matters? When *David* had ſinned grievouſly in the matter of *Uriah*, it is onely ſaid, that God was Diſpleaſed with him, 2 *Sam.* 11. 27; and may *David* be Diſpleaſed or Angry, becauſe God deſtroyed *Uzza?* Eſpecially ſince that Act of God was not reſolved into his Soveraignty, but was an act of righteous Juſtice, becauſe *Uzza* did then Tranſgreſs the known Law, in touching that Sacred Ark which none but the *Levites* might meddle with, *Num.* 4. 2, 15. How prone is ſorry Man to find fault with God, ever ſince he was Ambitious of being Equal with him, *Gen.* 3. 5, 6! Our hearts are Naturally very Haughty, which doth appear when we are Croſſed, and Proud fleſh cannot endure the leaſt Touch of that nature. And though a Gracious heart be not ſo apt to be thus tranſported upon a Worldly occaſion, yet let him take heed in *David*'s caſe, or when the Lord ſhall ſeem to Check him in his holy Zeal, which we are too prone to expect his abſolute Acceptance of, and Pettiſhly to let it fall upon the leaſt Diſcouragement. But we muſt alſo know, that *David* ſoon recovered this ſudden ſlip, and ſpeedily returned

turned to his former Duty, Juſtifying God and taking the blame upon himſelf, as being the cauſe of that rebuke, 1 *Chro.* 15. 13.

11. *David* doth ſeem to evidence at one time much of a Cruel ſpirit, both in his ſentencing a ſuppoſed Oppreſſour, and in that Execution which he did upon the ſubdued *Ammonites*. When *Nathan* was ſent unto him, to draw out a Confeſſion againſt himſelf in the matter of *Uriah*, under the Perſon of a Rich man taking a Poor man's Lamb to ſpare his own flock, 2 *Sam.* 12.1,2,3,4; *David*'s anger was greatly kindled (little thinking that *Nathan* meant Him,) and whereas the Law did onely require a four-fold Reſtauration, *Exod.* 22. 1. *David* made bold to Add, the Death of that Rich man alſo, *v.* 5,6: but when that Parable was explained, he then would have been loth that Sentence ſhould have been executed upon himſelf. From whence we may obſerve, how apt the Beſt are ſometimes, to be *ſevere* in Judging others, untill it come to be their own Particular Caſe.

And as *David* did thus Hardly Sentence, ſo alſo he was as Cruel, in that Execution which he then did upon the *Ammonites*, putting them under Saws and Harrows and Axes of Iron, 2 *Sam.* 12. 31. Now as we would not be overtaken with the like Temptation, ſo let us take heed of Groſs breach of Duty, which *David* lay under the Guilt of at that time, and which did then occaſion the unuſual Fierceneſs of his Diſpoſition.

12. *David* did ſinfully *Indulge* ſome of his Children; not having Diſpleaſed *Adonijah* in all his

his life, 1 *Kings* 1. 6; and being so fond of *Absalom*, as that his Soul longed after him, 2 *Sam.* 13. 39, (although he had unnaturally murthered his Brother *Amnon*, *v.* 28, 29,) and earnestly wished that he had Died for him, 2 *Sam.* 18. 33, although that wicked Son did then seek his own Father's Life. It is an ordinary thing for Parents to make their Children Wantons; and to overlook in them, what is *severely* witnessed against, in others. But let such childish Parents bear in mind, how sadly poor *David* smarted for his Fondness; since *Adonijah* was Ambitious unto the shortning of his dayes, because his Father had not Displeased him at any time, 1 *Kings* 5. 6, 7; and since indulged *Absalom* would fain have murthered his Father, and did murther his Brother, because *David* did not cut off Incestuous *Amnon*, as he should have done, *Lev.* 20. 17, and because he spared *Absalom* who Bloodily accomplished that work himself. And though *David* was much in captivity to this Distemper, yet did he overcome it before his death, and made that up in *Solomon*'s good Education, which had been wanting in him to the rest, as hath been formerly declared.

13. *David* doth seem not to have dealt so fairly, when he gave all *Mephibosheth*'s Land to *Ziba*, upon his false Accusation of him in the other's absence, 2 *Sam.* 16. 4; which was the worse, because *Ziba* had half the Land given him still, after that *Mephibosheth* had sufficiently vindicated himself from that Aspersion, 2 *Sam.* 19. 24, 25, 26, 27, 28, 29, 30. A good man may possibly be ensnared by another's Flattery,

to

to Judge unjuſtly before both Parties be heard to ſpeak; and that may betray him (being once engaged) to Perſiſt in what he hath ſo done, at leaſtwiſe not to reverſe it wholly, when the truth is known. The beſt earthen Pitcher may be ſometime carried by One ear, which yet is a ſign of Emptineſs; and fawning Sycophants are apt to be too acceptably entertained, which yet is a Sin and Shame; and when a man is once Engaged in an evil way, 'tis not ſo eaſie to Return, which ſhould provoke us to take heed of bad Beginnings. But *David* now was not himſelf, and though he did fail in this particular act, yet was it his Habitual Purpoſe, to cut off the Privy Slanderer, *Pſa.* 101. 5.

14. *David* confeſſed, that he had ſinned greatly, when he would needs know his utmoſt Strength, or all the fighting men that were in *Iſrael* and *Judah*, 2 *Sam.* 24. 2, notwithſtanding *Joab*'s witneſſing againſt it, and earneſt Diſſwaſion from it, *v.* 3, 4, and 1 *Chro.* 21. 3, 4. The beſt of men are too apt to Delight themſelves in Viewing their ſuppoſed ſtrength, in point of Gifts or Graces or any other ſelf-elevating Advantages, which is Abominable in the eyes of a meer Carnal *Joab*, and much Provoking unto the Lord himſelf. Indeed a man may Lawfully take notice of what Good he hath received, in order to his giving God the Glory of it, 1 *Cor.* 15. 10; but we are apt to do ſo in a way of Vain glory and Self-pleaſing, as *David* did, which is a great miſcarriage. And let it be obſerved, whether the Declining ſtate of *David*'s Diſpenſation in the Latter dayes, be not

attended with the vain Boasting of a meer Fleshly Numerous Party; which alway hath been the bad Companion of Outward Peace and Temporal Prosperity, among the Generality of Professors. But as a Corrosive to such Proud flesh, let it be duely weighed, that *David* was hereunto Provoked by the Devil, 1 *Chron.* 21. 1; and did Confess this Sin unto the full, *v.* 8. 17; and never did commit the like again; neither was this Numbring Perfected, or put in the Accompt of his Chronicles, 1 *Chro.* 27. 23, 24: and that he was also sharply Corrected by the Lord, by his Losing Seventy thousand of what he had so Gloried in, 1 *Chro.* 21. 14; which may be expected by all, as the Righteous Consequent of their delighting to stand in the proud View of their apprehended Excellencies.

15. *David* doth also confess, that he had not Duely sought the Lord, when he attempted to Remove the Ark, 1 *Chro.* 15. 13, which should have been carried by the *Levites* upon their Shoulders, *v.* 2, and not by Oxen upon a Cart, as then it was, 1 *Chro.* 13. 7, and therefore was poor *Uzza* smitten, *ver.* 10. From whence we may observe, that the Best men are apt to manage a Good cause Badly; and in Particular by Translating the Burden of that Duty upon *others*, which the Lord hath imposed upon our *selves*. It is good to be Enquring of God in such a case, since we are naturally prone to *spare* our own Shoulders, and to consult with carnal Policy in matters of a Religious nature. All seem Desirous, that Gospel-worship might be Advanced; but

few

few are willing to take that Ark upon their Backs, ſo long as there are any Oxen to bear it for them, by means whereof it ſhaketh or is Endangered, which doth occaſion ſome freſh Preſumptuous act, unto the Death of ſome, and the Rebuking of all the reſt. Which inſtance may more eſpecially referre unto a time to come; but yet is fully Exemplified at this day: ſince we have been too apt to lay heavy burdens upon the backs of others; upon which the Ark hath lately ſhaken, which ſome well-meaning *Uzza* hath endeavoured to hold up by unhallowed means; and therefore perhaps the Lord hath ſmitten them with the Plague, which *Iſrael* is threatned with, in caſe they do neglect their Open ſolemn Worſhip, when called thereunto, *Exod.* 5. 3, which we in Goſpel-times are bid to hold up, in the face of greateſt outward danger, *Mat.* 10. 27, 28, and are forbidden going from Houſe to Houſe, in a way of deſigning Privacy, *Luke* 10. 7. And this Ignorance of a Due Order proceedeth from a foregoing Neglect of conſulting with God's Oracles, through the corruptions of former times; as *David* was therefore ignorant, that this work belonged to the *Levites*, becauſe they had generally Diſregarded God's Ark in the dayes of *Saul*, 1 *Chro.* 13. 3.

16. The Lord had ordered, that the Ark ſhould be Placed within the Tabernacle, *Exod.* 26. 33; but *David* brought the Ark into *Jeruſalem*, and left the Tabernacle behind at *Gibeon*, 1 *Chron.* 16. 37. 39, appointing *Aſaph* to miniſter before the Ark, and *Zadok* before the

Tabernacle, which was not according to God's Order. It is an hard matter to carry on God's work by Whole-sale, and not to leave some part thereof behind. And though *David* had now got the Better part, (*viz.* the Ark) into his own House, yet did he hereby occasion Others to wait upon an Empty Tabernacle. Thus some are satisfied with a Form of Godliness without its Power, whilest others pretending to the Power do therefore disregard an instituted Form, and little think that both these should go together till God give further Order. And as this Partial dealing with God's Appointments prevailed thus in *David*'s time; so I expect it will befall his Dispensation in the latter dayes; nor will it be much to be wondred at, if the Best shall Differ each from other, on this side what the Temple typified, especially a little before the final Dissolution of a Tabernacle-state: But to prevent our making light of such a failing, let us remember how oft good *David* was left without Advice from God, after that he had thus put Asunder what God had Joyned: and that Christ (whom *David* typified) would not omit one jot or tittle of the Law till all was fulfilled, accounting him the Least in the Kingdom of Heaven, who shall do otherwise, *Matt.* 5. 18, 19.

17. Though *David* had the Ark at home, yet did he use to Worship in an High Place at *Gibeon*, where he had left the Tabernacle, 1 *Chro.* 16. 39. 40, where *Solomon* also worshipped and all the People, which was their Sin, 1 *Kings* 3. 2, 3, 4. And it is evident, that *David* did put more

more Honour upon that High-place than upon the Ark, becauſe he had onely *Aſaph* a Levite to miniſter before the Ark, 1 *Chron.* 16. 37, whereas *Zadok* the prime High-prieſt did ſerve before the Tabernacle in that High-place at *Gibeon*, *v.* 39. From whence we may obſerve, how prone men are to Intermingle ſomething of their own with God's Appointments; and highly to preferre the Tabernacle-Outſide of a Duty before the Ark of God's Power; and under the Pretenſe of God's Tabernacle to Magnifie their own Inventions or Superſtitious High-places. And let it be duely weighed, that this turning of God's own Tabernacle into an Idolized Form, was the Conſequent (or at leaſtwiſe the Concomitant) of its being ſevered from the Ark, which thoſe are moſt ſubject unto, who do pretend at the Higheſt rate; ſo Dangerous a thing it is to ſever what God hath Joyned, and ſo Natural a thing it is to be Will-worſhippers and not to ſee it. This alſo may prove another great Temptation in theſe Latter dayes, for the preventing whereof, let us remember, that the forementioned Plague (which thinned *David*'s Worſhippers and Warriours) did ſo rage in this High-place at *Gibeon*, as that *David* was *afraid* to come thereat, 1 *Chro.* 21. 29, 30, and he grew out of conceit therewith ever after, having met with more of God's gracious preſence otherwhere, *v.* 28. And thus the Lord at laſt will gather up his precious ones, into One fixed Temple-ſtate of his own appointing, out of all thoſe ſuperſtitious Wandrings and Diviſions, which have been the fruit of their religious Humours;

as

as he now ſhewed *David* where that Temple ſhould be built, which yet he was onely ſuffered to make Proviſion for, but might not Set it up, 1 *Chro.* 22. 1, 2, 3. 7, 8.

18. When *David* was in Proſperity, he ſaid, he never ſhould be moved, *Pſal.* 30. 6: from whence we may obſerve, how prone the Beſt are to be Secure, which is their ſinfull weakneſs; as on the other ſide, in a day of Adverſity to conclude that God hath forgotten to be Gracious, which *David* confeſſeth to have been his Infirmity, *Pſal.* 77. 9, 10. We are apt to walk by Sight, and ſo to be enſnared, by reaſon of our unacquaintance with God's Methods, who keepeth not unto the common road of man's Reaſon, that ſo his People's Faith might be in continual Exerciſe. We are naturally of a very Narrow and Preſentaneous ſpirit, not willing (through ſelf-love) to prepare for Darkneſs in a Sun-ſhine day, nor (at another time) to Hope for mercy, through our Peeviſh Unbelief. But as good *David* overcame Deſpondency, when he remembred that God's Way was in the Sanctuary, *Pſal.* 77. 9. 13; ſo alſo was his Security rebuked, by the Sudden Hiding of God's face, unto his being Troubled, *Pſal.* 30. 7; both which are regiſtred for our Warning and Direction, in relation to thoſe two Extreams.

19. *David* was once tempted to Hold his Peace from Good, whileſt the *Wicked* was before him, *Pſa.* 39. 1, 2. And it ſhould ſeem, that the Good Diſcourſe which he did then Reſtrain, related to the Creature's Vanity, *Pſal.* 39. 4, 5, 6, which

which Wicked men cannot endure to hear of; and therefore he calleth it a Parable or Dark Saying, *Pſal.* 49. 4, which doth concern the Worldlings Folly, who Truſt in that which cannot Save them from the Grave, *v.* 6, 7, 9, nor prevent the Righteous from having Dominion over them in the Morning, *v.* 14, or when the Sun of Righteouſneſs ſhall ariſe. Wicked men are Earthly-minded, who therefore will not underſtand nor can endure to hear, that their Life is ſhort, and that their Wealth is worthleſs, and that the poor afflicted Saints ſhall one Day be poſſeſſed of their preſent portion: in which reſpect, the Beſt are apt to Speak of ſuch things Darkly, and ſometimes to Hold their peace. How hard it is to bear a Full and Faithful teſtimony to Offenſive Truths! But as it is a bad Sign to be Offended with the Truths of Chriſt, ſo is it the Diſpoſition of a Gracious heart to Overcome his ſinfull Silence, as *David* then did, whoſe ſorrow was ſtirred, and whoſe heart was hot within him, untill the burning fire had made a paſſage for his muſing by his Speech, *Pſal.* 39. 2. 3. Thoſe are not of *David*'s Spirit, who are in bondage unto that Temptation of ſinfull Silence, although the Beſt may for a while be hard put to it, *Jer.* 20. 9.

20. *David* confeſſeth, that his feet were almoſt gone, in point of Envy at the Sinners Happineſs, *Pſa.* 73. 2, 3, conſidering how himſelf was dealt with, *v.* 14. But yet he quickly did recover himſelf, *v.* 15, by going into the Sanctuary, or communing with God's Oracles, *v.* 17, and ſtyled himſelf a Fooliſh Ignorant Beaſt, becauſe

of

of his being ſo diſturbed without any juſt cauſe, *v.* 21, 22, 23.

Theſe are the Principal of *David*'s regiſtred Miſcarriages; which I have not Delighted to rake into, but that I could not well avoid it, in this Set Diſcourſe about his whole Deſcription: eſpecially ſince many are apt to Argue from his Failings, which I have therefore mentioned together with their due Extenuations and Diſſwafives, that ſo none may make the *worſt* hereof, in way of Cenſure or Miſimprovement.

And thus I have now Finiſhed this Second Uſe, which is for our *Inſtruction*.

Uſe 3. I ſhall conclude all, with a few words of *Exhortation*, to be ſuch as *David* was for the Main, *viz.* *Men and Women after God's own heart*.

And one would think, there needeth no other Motive, ſave what is hinted from the Duty it ſelf Exhorted unto. Our firſt Parents were ſo Ambitious of being Like to God, as that they ventured their All, in the purſuit of a meer Deluſion; and ſhall we then ſtick at any thing, to Purchaſe that which will Truly make us ſuch as the Lord himſelf is? What can be deſired more, than to be After God's own heart, who is the Centre of all Perfection; although there were no other Encouragement, ſave what ariſeth from the Thing it ſelf?

But yet becauſe naked Grace and Duty are of ſmall account in moſt men's eyes, I ſhall therefore

fore endeavour to ſet this Exhortation home upon the hearts of all, by ſeveral Motives; and ſhall confine my ſelf to ſuch things onely, as did befall good *David*, (above *Saul*) and every of which may be expected as their Portion who do reſemble him in point of Grace, and which are as followeth.

Mot. 1. *David* was anointed King, 1 *Sam.* 16. 13, and was Peculiarly choſen by the Lord himſelf, *Pſa.* 78. 70, who did Preferre him before *Saul*, 1 *Sam.* 15. 28, and before his own Brethren, 1 *Sam.* 16, 7, 8, 9, 10, 11, 12. Men after God's own heart, are Choſen Veſſels, (as *Paul* was, *Act.* 9. 15.) whom God Preferreth before the reſt; who are made Kings, and who ſhall Reign on Earth, *Rev.* 5. 10. Now this Kingdom of theirs hath hitherto been of a Spiritual nature onely, (which yet is a ſufficient Dignity;) but their Inward Grace will in due time grow up to Outward Glory, which ſhall be Generally given forth at Chriſt's Perſonal Appearing, *Col.* 3. 4, a more Particular taſte whereof will be on this ſide that time, *Rev.* 11. 15, according to what they were viſibly Anointed unto from the time of that War, *v.* 7, and which they took Poſſeſſion of when the Witneſſes Aſcended up to Heaven, *v.* 12: as Chriſt was Proclaimed King, *Luke* 19. 38, before his Suffering, and went to receive that Kingdom at his Aſcenſion, *Luke* 19. 11, 12, which yet he will not Viſibly and fully exerciſe till his Return, 2 *Tim.* 4. 1; and in a way ſuitable to what befell *David*. This Honour ſhall one day be conferred upon all the Saints; and when they ſhall

thus Visibly appear with Crowns upon their heads, then every one will wish that He also had been a man after God's own heart; which therefore is the first Motive to be of that Number.

2. *David* was made to Wait and Suffer much, between his Anoynting and Coronation, that so he might be Fitted and Prepared for his Kingdom: which though (Materially considered) it was Afflicting, yet was it of *special* use, since he was very Young when first Anoynted, 1 *Sam.* 16. 11, and wanted that Experience which is the fruit of Patience, *Rom.* 5. 3, 4; and therefore he did not over-hastily desire *Saul*'s destruction, *Psal.* 59. 11. The Anoynted Warring Witnesses have no great mind to Die; but yet they that Reign with Christ must also Suffer with him, 2 *Tim.* 2. 12, who learnt Obedience by what he suffered, *Heb.* 5. 8, and who in Mercy to his People will not Advance them over-speedily, untill he hath first Wrought them for it, 2 *Cor.* 5. 5, and made them Meet to be Partakers of it, *Col.* 1. 12. When *Israel* came first up out of *Egypt*, they had a Mixed multitude with them, *Exod.* 12. 38, who set the rest a Lusting, *Num.* 11. 4; and therefore they might not enter into the Land of Promise, till those bad Humours were Purged out, *Num.* 14. 29. 30; and when that People's present Captivity shall be returned, the Lord will first bring them into Another Wilderness, untill he hath Purged out the Rebels from among them, *Ezek.* 20. 34, 35, 36, 37, 38. Sudden alterations are apt to Overset the Creature's Weakness, and there-

therefore the Lord doth Gradually proceed in doing Good unto them, firſt Preparing their Heart, and then cauſing his Ear to hear, *Pſal.* 10. 17. *Saul* was Immediately poſſeſſed of his whole Dominion, but *David* was made to Stay, untill he had firſt ſerved two Apprentiſhips, that ſo he might be the better able to drive that Trade, which is the happy Portion of every Gracious Soul, and another Motive to be of that Number.

3. When *Saul* was once Dead, though *David* had long VVar with his Houſe, yet did he wax *ſtronger* daily, 2 *Sam.* 3. 1, and many fell off unto him, untill his Hoſt was Great, like the Hoſt of God, 1 *Chro.* 12. 22. And let it be obſerved, how this Agreeth with the VVitneſſes, between the time of their Aſcenſion and the Seventh Trumpet's ſounding; as it hath been made good to Chriſt (in his Intereſts and Members) ever ſince himſelf Aſcended. In the mean while, this is the Portion of every gracious Soul, to wax *ſtronger and ſtronger*, ever after his firſt Main conteſt with the Body of Sin, which from that time is called the Body of Death, becauſe it groweth VVeaker daily, notwithſtanding ſome leſſer Conflicts afterwards, which may interrupt the Peace and Fulneſs of his Spiritual Dominion for the time being; and which alſo is occaſioned by his own Indulging thoſe Spiritual Adverſaries (as *David* did his) againſt whom if all offered Advantages were carefully Improved, this VVar might ſooner come unto an happy Iſſue.

4. *David* was furniſhed with a Spirit ſuitable

to that work which God had called him unto, from that very Day wherein he was Anointed, *1 Sam.* 16. 13. And as the Spirit of God was upon Christ, because he was *Anoynted*, *Isa.* 61. 1; so is it also given forth unto all his *anoynted Servants*, according to the measure of the Gift of Christ. The Saints are poor Creatures in themselves, but they are encouraged to expect the help of God's Spirit in their enquiring into mysterious and needfull Truths, *Joh.* 16. 13, 14; in their performance of Religious Duties, *Rom.* 8. 26; in their Reviving Prohibited Temple-work, *Hag.* 2. 4, 5; in their honourable mannagement of Suffering service, *Mat.* 10. 19, 20; and in their unusual converse about Difficult affairs (whether Spiritual, Civil or Military) when called thereunto, *Isa.* 28, 5, 6. *Saul* had some Ordinary Gifts of Gods Spirit conferr'd upon him, such as a VVicked man may share in; but *David* did experience it's more Peculiar Influences, in his Overcoming that *Goliah* whom *Saul* fled from; an Extraordinary measure of which Spirit did also appear in his unparallel'd VVorthies, 2 *Sam.* 23. 8, *&c.* which hath been Spiritually Exemplified in all those of *David*'s Spirit hitherto, who have done very Strange Exploits, as an Encouragement unto others to be of that Number.

5. *David* was Successefull in what he undertook, for the Lord was with him, 1 *Sam.* 16. 18, enabling him to *slay* that Giant, 1 *Sam.* 17. 50; and to Take that impregnable Fort of *Sion*, 1 *Chro.* 11. 5; and Preserving him whithersoever he went, 1 *Chron.* 18. 6. A wicked man may

may Proſper in what he putteth his hand unto, *Jer.* 5. 28; but as it proveth Deſtructive to them, *Prov.* 1. 32, ſo they have no Promiſe for it, but may Expect the quite contrary, *Deut.* 28. 29: whereas a Gracious heart hath this Enſured to him, *Pſa.* 1. 3, becauſe ſuch do Delight themſelves in God, and do commit their way unto him, *Pſa.* 37. 4, 5, and do belong unto that *Sion*, where God doth command the Bleſſing, *Pſa.* 133. 3. The Spirit of God in ſuch doth work Effectually, ſo as to Overcome the Stouteſt Adverſary and Strongeſt Hold, notwithſtanding the Deſpicableneſs of their Perſons, and the Weakneſs of thoſe Means which they make uſe of. The onely way to be Succeſſefull in our Attempts, is to become men after God's own heart.

6. *David* was Accepted in the ſight of *Saul*'s Servants, and of all the People, 1 *Sam.* 18. 5, who Loved him, *v.* 16, and among whom his Name was much ſet by, becauſe of his Singular Wiſdom, *v.* 30; and *Jonathan* Loved him as his own Soul, *v.* 1; nay *Saul* himſelf did ſometimes greatly Love him, 1 *Sam.* 16. 21, who afterwards did Fear him, becauſe the Lord was with him, 1 *Sam.* 18. 12, and becauſe he did behave himſelf ſo very wiſely, *ver.* 15, which made him at the laſt to turn his utter Enemy, *v.* 29. Every one would fain inherit the Good will of all, and the onely way to do ſo, is to be ſuch as *David* was. Such is the Glory of that Grace and Wiſdom, beſtowed upon a man after God's own heart, as that the Common ſort of people cannot but Love him; yea Hypocrites them.

themſelves do therefore Reverence him, and are Afraid at the ſight of God in him, whom they have no cauſe to Hate, but onely that they ſo Envy his ſuperiour worth, and Fear that God will Advance him above themſelves; which maketh them to become his Enemies, whileſt others of a Groſſer ſpirit Favour him, as the *Moabites* and *Philiſtines* did *David*, when *Saul* was ſett againſt him, and as the Heathens did *Paul* when he was Perſecuted by his Friends and Brethren, *Act.* 23. 27, & 24. 23, & 27. 3, & 28. 2, 7, 16, 30, 31.

7. *David* was Seen by Others, to be a Worthy man, and one whom the Lord intended to Advance accordingly. *Abigail* could ſay, that God would certainly make him a *ſure Houſe*, becauſe he had fought his Battels, and becauſe no Evil had ever been found in him, 1 *Sam.* 25. 28. Nay *Saul* himſelf Saw and Knew that the Lord was with *David*, 1 *Sam.* 18. 28, who alſo confeſſed that he was more Righteous than himſelf, 1 *Sam.* 24. 17, and that he Knew well he ſhould be ſurely King, *v.* 20, as his Son *Jonathan* had formerly hinted, 1 *Sam.* 23. 17. Though wicked men and worldly Profeſſors may Revile God's precious ones, yet are they convinced in their Conſciences that they are more righteous than themſelves, and are ſometimes conſtrained to confeſs it, as *Paul* was in part acknowledged by thoſe cenſorious *Corinthians*, 2 *Cor.* 1. 13, 14, whom the *Lycaonians* Deified, *Act.* 14. 11, as alſo did thoſe Barbarians, *Act.* 28. 6, and whom the Devil himſelf acknowledged to be the Servant of the moſt High God, *Act.* 16. 17.

And

And as they know them to be men of Worth, ſo alſo they know that God will Advance them, and therefore are glad at laſt to Indent with the Saints for their own Security, as *Saul* did with *David*, when he was wearied with his Unprofitable and Unſucceſſefull Perſecution, 1 *Sam.* 24. 21.

8. The Lord did by a *ſpecial hand of Providence*, convey the Ephod (together with *Abiathar*) from *Saul* to *David*, 1 *Sam.* 23. 6; which ſtood him in great ſtead, as being that by which he might come to know God's Mind and Will, and which he did accordingly Experience, unto his great advantage, *v.* 9; who alſo was confident that God would Guide him by his Counſel, untill he did receive him unto Glory, *Pſa.* 73. 24, for God had Promiſed to Guide him with his Eye, and to Inſtruct and teach him the way that he ſhould goe, *Pſa.* 32. 8, in anſwer to his earneſt Prayer, *Pſa.* 143. 8. A man after God's own heart may comfortably wait upon the Lord for his Direction, and is ſupplyed with Peculiar means accordingly; he hath the Mind of Chriſt, 1 *Cor.* 2. 16, and is endued with that Spirit, which Leadeth into all Truth, *Joh.* 16. 13; whileſt others are left to walk in their own counſels, *Pſal.* 81. 12, and Periſh through lack of Knowledge, as *Saul* did when he had loſt the Ephod.

9. *David* was confident that God would Hear him when he did call unto him, *Pſa.* 4. 3, and therefore he would then Look up, *Pſa.* 5. 3; and did accordingly Experience it, when he at any time conſulted with him, 1 *Sam.* 23. 2. 4. 11, and

and 30. 8; which he acknowledgeth, *Pſal.* 3. 4, & 6. 8, 9; who therefore reſolved to crie unto him, that performeth all things for him, *Pſal.* 57. 2. Every man would have his Deſires granted, which yet none but a Gracious Soul can Groundedly expect, whoſe Voice is *ſweet*, whoſe Perſon is *accepted*; who goeth unto a loving Father, by the Son, and through the Spirits help: whileſt the Sacrifice of the Wicked is declared to be Abominable. And as the Saints have alway been prevailing in their Prayer, ſo will this Eminently appear in theſe Latter dayes, when God will Hear them whiles they are yet Speaking, *Iſa.* 65. 24, when they ſhall Search for him with all their heart, *Jer.* 29. 13, and when they ſhall offer unto the Lord a Pleaſant Offering as in the dayes of Old, *Mal.* 3. 3, 4.

10. God did conſider *David*'s Trouble, and Knew his Soul in Adverſities, *Pſa.* 31. 7; and though he Chaſtened him ſore, yet did he not give him over unto Death, *Pſa.* 118. 18; nor did he leave him unto the mercy of his Enemies, 2 *Sam.* 24. 13, 14, 15; but did Miraculouſly Preſerve him from *Saul*'s fury, by a ſtrange Diverſion, when *Saul* had once ſurrounded him, 1 *Sam.* 23. 26, 27, 28; becauſe God did Delight in him, *Pſa.* 18. 19. The righteous Lord doth Weigh the Path of his Juſt ones, when they are made to walk in Heavy wayes, *Iſa.* 26. 7; and debateth with them in Meaſure, ſtaying his Rough-wind in the day of the Eaſt-wind, *Iſa.* 27. 8. He doth deliver them from too great a death, 2 *Cor.* 1. 10, and will not ſuffer them to be

be Tempted above what they are able to bear, 1 *Cor.* 10. 13, though Satan doth very much Desire to have them, *Luke* 22. 31. Himself is both their Judge and Executioner, 1 *Cor.* 11. 32, whilest Wicked men are delivered up by him unto the Officer, *Mat.* 5. 25. God's *Israel* are an unconsumed Burning Bush, *Exod.* 3. 2, whom he knoweth how to deliver out of Temptations, 2 *Pet.* 2. 9; and doth thus dispense himself unto them in way of Special Mercy, *Isa.* 38. 17.

11. The Lord was better unto *David* than He would have been unto himself; crowning him with his Preventing Goodness, *Psa.* 21. 3. An eminent Instance whereof was, when he was Forcibly hindred from Joyning with *Achish* against *Israel*, 1 *Sam.* 29. 9, 10, 11, who doubtlessely would in the Battel have fought against *Achish*, as his Prudent Lords concluded, *v.* 4; which would have made the *Philistines* to Blaspheme exceedingly: but therefore the Lord so ordered it as that *David* could not Ensnare himself, as he did then Endeavour to have done, *v.* 8. Men after God's own heart, do frequently experience his Overpowring goodness, in way of Mercy to themselves; whom his good Spirit doth not Permit to blemish their Profession and prejudice their Peace, as they would doe, if left unto their own Devices and Inclinations. He biddeth that they should Pray, but yet he Acteth for them beyond what they Ask or Think, in answer to their Habitual desires, and

to the cries of their Condition, which they cannot sometimes Express, through want of understanding, or from the Prevalency of their Distempers. How might the Best be Overtaken with sad Tentations, if the Lord did not sometimes Answer before they Call, by keeping them out of the way of such Occasions! And every one will one day wish, that he had been of that Number, whom God doth thus Prevent with unrequested mercy.

12. When *David* onely had it in his Heart to build a Temple, God did Accept his good Intent, and did Reward him for it, as if he had accomplished his Purpose, 2 *Sam.* 7. 2. 12. The Acceptance of a Willing mind, is one Peculiar priviledge belonging to a true Believer, when non-performance is not from want of Will, 2 *Cor.* 8. 11, 12. Christ is content to eat his Spouses Honey-comb, *Cant.* 5. 1; who can Interpret the Characters of his Peoples Sighs and Groans, *Rom.* 8. 26, 27; and letteth their Desires pass for Actions, or else All his Sheep could not be said to have Relieved him in Want, *Matt.* 25. 35, 36, since many of them are unable so to doe, but yet because the Poorest and Weakest Saint is not wanting in point of Will, he therefore is Reckoned among the rest, as if he had Done accordingly. Eternal Glory is thus dispensed unto such in way of Righteousness, because they *would* be Infinitely Dutifull; as others *would* be Disobedient, who therefore are Justly punished with Everlasting torments. The

Sinner's

Sinner's good Works shall one day be disregarded, *Matt.* 7. 22, 23; whilest a Gracious Soul will bountifully be rewarded for his meer Good will; which is a strong Motive to be of that Number.

13. *David* was Timely corrected by the Lord, and was not suffered to run upon the Score, (as others were) save in a case of more than ordinary Provocation, as in the matter of *Uriah*, (wherein he lay almost a Year without Rebuke,) and when he Relapsed into an unlawfull Flight, (where he was suffered to Continue a full year and four moneths, 1 *Sam.* 27. 7,) after that he had been fairly Warned of such a like Attempt before, 1 *Sam.* 21. 12: but otherwise, the Lord soon Checked his offer to have killed *Saul*, 1 *Sam.* 24. 5, and his first Flight, both unto *Achish*, and the King of *Moab*, 1 *Sam.* 22. 1. 5. The *wicked* are permitted to Treasure up wrath unto themselves, *Rom.* 2. 5, whilest the Lord doth more speedily chastise his Own, that so they might not be condemned with the World, 1 *Cor.* 11. 32; which is no small mercy, since his Deferred anger turns into Fury, and will conclude in so much the fiercer Vengeance. Let every one be therefore willing to become a Saint; and as the Saints themselves would be more Speedily and Gently dealt with, so let them take heed of Great transgressions, and of Relapsing into what the Lord hath formerly rebuked them for, lest they be then made to Smart as *David* did upon the like occasion.

14. The Lord ſeemeth to take no notice of *David*'s Failings, ſave onely in the matter of *Uriah*, excepting which, he is ſaid not to have turned aſide from Any thing that God commanded him all the dayes of his Life, 1 *Kings* 15. 5. God threatneth to ſet the Wicked mans ſins in order before his eyes, *Pſal.* 50. 21; and to convince him of All his ungodly deeds and words, *Jude* 15: but as the Eye of his Juſtice doth not behold Iniquity in *Jacob*, Numb. 23. 21, ſo neither doth he Reproach his faithful Servants with their Leſſer failings, but Nameth them according to the Better part of their Inward frame and Outward converſation. The true Believers Perſon is denominated from his Better part, ſo that it is not He that ſinneth, but Sin that dwelleth in him, *Rom.* 7. 17: and though their Leaſt miſcarriages are matter of their preſent Shame and Sorrow, yet is it not according to God's Revealed Will, that ſuch things ſhould be mentioned, to ſtain their Reputation, when Deceaſed. All would be glad to have their Good Name preſerved, the beſt Embalmer whereof is Grace, ſince the Memory of the Juſt is bleſſed, but the Name of the Wicked ſhall rot, *Pro.* 10. 7. Onely the Saints themſelves muſt know, that though their Names be Fairly writ in Heaven, yet may ſome Fouler blot be never wiped off on Earth to all Poſterity.

15. When God had deeply humbled *David* for that miſcarriage in the matter of *Uriah*, he

then

then Returned to him with Advantage, and gave him a second Son, who was the world's Wonder, and whom the Lord himself did call *Jedidiah*, to signifie, that he was *God's Beloved*, 2 *Sam.* 12. 24, 25. God is Angry with the Wicked every day, *Psa.* 7. 11; and notwithstanding what he hath formerly done against him, yet is not his Anger turned away, but his hand is stretched out still, *Isa.* 9. 21: but in relation to his Own, his Anger endureth but a Moment, *Psa.* 30. 5, he will not *alway* chide, *Psa.* 103. 9, but with Great Mercies will he gather them, *Isa.* 54. 7, according to the dayes wherein he hath Afflicted him, *Psal.* 90. 15. His Soul doth Long to go forth unto his Children, (as poor *David*'s did to *Absalom*) and he *waiteth* to be Gracious, *Isa.* 30. 18, offering to be reconciled upon the Lowest terms that may be, *Jer.* 3. 13, whose Bowels are then troubled for them, *Jer.* 31. 20, accounting their Light correction to have been Double punishment, *Isa.* 40. 2, and is more Gracious to his Returning Prodigals, than ever he was before, *Luke* 15. 22, 23. And who would not be glad to be of that Number, whose very Chastisements do onely make way for the fuller evidencing of their Fathers Love?

16. *David* was one of God's Prophets, as he is expressely called, *Act.* 2. 30, and as many of his *Psalms* do evidence. And though that extraordinary gift of Prophesying was never common to all the Saints, and is now wholly in a manner ceased, ever since the Scripture or Word of

of Propheſie was compleated, which none may Adde unto, *Rev.* 22. 18: yet as the Saints have Generally been ſtyled Prophets heretofore, *Pſa.* 105. 15; ſo every true Believer is in ſome ſence a Prophet ſtill, and more eſpecially thoſe of *David*'s ſpirit in Goſpel-times, who ſhall be rewarded as Prophets, and Saints, and ſuch as Fear God's Name, *Rev.* 11. 18, and whom Chriſt calleth *Prophets*, Mat. 10. 41. A man after God's own heart is as it were a Prophet, in regard of his peculiar Acquaintance with Hidden Myſteries, by virtue of a ſpecial Giſt, *Mat.* 13. 11. He that is ſpiritual Judgeth all things, 1 *Cor.* 2. 15, having his Senſes exerciſed to Diſcern both *good* and *evil*, Heb. 5. 14. The *wicked* ſhall not Underſtand, as do the *wiſe*, *Dan.* 12. 10; and God's Law is Sealed up among his Diſciples, *Iſa.* 8. 16, which others therefore cannot read, *Iſa.* 29. 11. The Holieſt *Hearts* are moſt likely to have the Cleareſt *Eyes*, ſince God's Secret is with them that *fear* him, *Pſa.* 25. 14; and therefore theſe ſons of faithful *Zadok* ſhall one day be advanced unto place of Judgement in matters Controverſal, *Ezek.* 44. 15. 23, 24.

17. *David* was Authorized by God to call him *Father*, Pſa. 89. 26, and God did alſo ſay to him, *Thou art my Son*, Pſa. 2. 7. The Devil's Children may be Bold to call God their Father, *Joh.* 8. 41, 44. but true Believers are Empowered by God to become his Sons, *Joh.* 1. 12; and becauſe they are Sons, God hath ſent forth the Spirit of his Son into their Hearts, which crieth,

Abba

Abba Father, Gal. 4. 6. Indeed this Spirit is fitly resembled by the VVind, which Bloweth where it listeth, and which Adopted sons have no great cause to wonder at, since Christ himself could onely sometime say, *My God, my God*: but yet the veriest Child might Truely say, The Sun is up, could he but *see* it through those Clouds, which make him call that, *Night*, which onely is a Gloomy Day. And though the Antichristian world's Hour be termed the *Power of Darkness*, Luk. 22. 53, yet is Christ's Dispensation *lightsome*, Isa. 60. 1, which will destroy the Saints covering Veil, *Isa.* 25. 7, for they shall then See *eye to eye*, Isa. 52. 8, and shall be Emboldened to call God *Father*, and shall not turn away from him, *Jer.* 3, 19. And then the *wicked* workers of Iniquity shall first begin to know the Difference between *Lord, Lord*, and *Abba Father*, which should provoke them to consider (before it be too late) that none but Gospel-Saints are Sons.

18. *Saul's* Priviledges were very short-lived, as hath been formerly declared; but *David's* Mercies are called *sure*, Isa. 55. 3; so was his House, 1 *Kings* 11. 38, being confirmed with an Oath, *Psa.* 89. 35; so also was his Kingdom, which therefore could not be hindred, *Psa.* 2. 1, 4, 6, 7; he also had Length of dayes for Ever and Ever, *Psa.* 21. 4, and was Assured that Goodness and Mercy should follow him All his dayes, *Psa.* 23. 6, for God made him most blessed for Ever, *Psa.* 21. 6. Everlastingness is as it were the Life and Soul of Misery or Mercy; and as

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the Damned's Misery is Everlasting, so are the true Believers Mercies *sure*, as *David*'s were, and as an Everlasting Covenant can make them, *Isa.* 55. 3. Sinners are most merry-hearted, but Saints alone have *strength* of Consolation, whose Hope is both *sure* and *stedfast*, which also entreth into that *within the Veil*, Heb. 6. 18, 19; whereas the Sinners Happiness is onely in this Life, and is in that respect Uncertain also. Saints onely have Security for Earth and Heaven, 1 *Tim.* 4. 8; whilest they who are without Christ, are therefore Strangers from any kind of Covenant or Promise, *Eph.* 2. 12.

19. *David* was a *publick Blessing*, for whose sake Others also did fare the better, as did *Solomon*, 1 *Kings* 11. 12, 13; *Abijam*, 1 *Kings* 15. 4, 5; and *Hezekiah*, 2 *Kings* 20. 5, 6: and it was this *David* who did bear up the Pillars of a Dissolved Earth, or State of things, when he first came to Reign, *Psa.* 75. 2. 3. VVicked men would fain be rid of God's people, not knowing of what Necessary use they are, to help them by their VVisdom, *Eccl.* 9. 15; Prayers, *Exod.* 10. 17, and Presence, *Job* 22. 30. The holy Seed are the Earth's Substance, *Isa.* 6. 13; and the Professing World would soon become a *Sodom* or *Gomorrah*, if it were not for this very small remnant, *Isa.* 1. 9, who are compared to Salt, *Mat.* 5. 13, which keeps this Universe from Putrefaction, and unto that New Wine which doth Preserve the Cluster from being utterly Destroyed, because there is a Blessing in it, *Isa.* 65. 8; and therefore that wicked *Joash* could

could Mourn over Dying *Eliſha*, as being the Chariot of *Iſrael* and its Horſemen, 2 *Kings* 13. 14. Which as it hath been a truth in all Ages, ſo more eſpecially with reference unto *David*'s Diſpenſation in the Latter dayes, when there would be no mercy ſhewn to any, but for the ſakes of a very *few*, whom God intendeth to make the Inheritours of his Mountains, *Iſa.* 65. 8, 9; whileſt hypocritical Profeſſors are Publick Miſchiefs, *v.* 6, and therefore their Perſons ſhall be *ſlain*, and their Name *accurſed*, *v.* 15.

20. *David* was not ſo much in Bondage unto the Law of *Moſes* as others were, but had a Liberty (in ſome things) to Adde and Alter, by Divine Permiſſion. He Added conſtant Singing unto the Worſhip of God, together with other Muſick which had not been in uſe before, 1 *Chro.* 25. 1, 2, 3, 5, 6, 7: and whereas *Moſes* had ordered, that the *Levites* ſhould not Begin their Service till five and twenty years old at ſooneſt, *Num.* 8. 24; *David* appointed them to Begin from the Age of Twenty years, becauſe the Tabernacle was then at Reſt, which therefore did not require ſuch Manly Servitours, 1 *Chro.* 23. 24, 25, 26, 27; as the Reaſon of his forementioned Addition might be, becauſe the Lord had then given him to be a *Pſalm-Enditer*, and becauſe his Diſpenſation (compared with *Saul*'s) was a Time of Singing and Rejoycing. Now *David* herein was Primarily a Type of Chriſt, as he is his People's King and Law-giver, *Iſa.* 33. 22; but yet that Practice of his doth Secondarily denote, what is the

Common Priviledge of all thoſe who are men after God's own heart: and as in relation Chiefly to the Law of *Moſes*, as it was given forth by him, (which *Paul* was *wholly dead* unto, *Gal.* 2. 19, ſave as the Moral Equity of its Matter was Abiding;) ſo alſo with reference unto ſome Particular things required in the Goſpel, which do appear to have been of a Temporary Nature; and which yet are with utmoſt Warineſs to be underſtood. A man after God's own heart (in Goſpel-times) is Abſolutely Dead to *Moſes* his Ceremonials and Judicials, as to the Formal Obligation of any ſuch Laws, *Col.* 2. 16, 17. 20, 21, 22; whileſt other poor Creatures do deſire Again to be in Bondage to them, *Gal.* 4. 9, and are exceedingly Offended with ſuch as Differ from them, *Act.* 21. 21. And though Goſpel-Prophets (or Eminenteſt Saints) are no more Exempted now from Chriſt's Appointments, than Legal Prophets were of Old; yet are they enabled (by comparing one Scripture with another,) to ſee, that ſome Goſpel-duties are onely required in ſuch a Caſe or Seaſon; as in that Duty of Forbearance (to name no more at preſent) which *Paul* impoſeth upon Gentile-Chriſtians in relation to the weak Jewiſh Ceremonialiſts, *Rom.* 14. 1, 3, 4, 5, 6, 10, 13, 22, which ſome would fain hold to be ſtill in force; as if we ought to bear with Worldly Profeſſors ſubmitting to Antichriſt's Appointments in theſe Lightſome times, as *Paul* did then bear with the Conſcientious *Jews* Obſervation of thoſe Divine Laws, which then were but Newly abrogated. But men after God's own heart, have comfortably

tably been Inſtructed by him, how to Interpret ſuch Evangelical Commands, ſo as to eſcape thoſe ſnares which the ignorance of others hath betrayed them into. And let it be obſerved, whether the Near approach of *David's* Temporal Dominion in the latter dayes, be not accompanyed (as it was of Old) with ſeveral that have Underſtanding of the Times, to know what *Iſrael* ought to doe, and all whoſe Brethren will in due time be at their Commandment, 1 *Chro.* 12. 32. This ſingular Underſtanding is Deſireable, which as we would be endued with, ſo let us labour to be ſuch as *David* was.

21. *David* had many *Prayers* put up for him by Others; that God would Hear him, and Defend him, and Strengthen him, and Accept his Offerings, and Grant his hearts Deſire, *Pſa.* 20. 1, 2, 3, 4, by which he knew that God did Save him, and would Hear him, *v.* 6. It is no ſmall Mercy to ſhare in the benefit of God's peoples Prayers; which *Pharaoh* himſelf could Prize, when in Affliction; and which none are ſo Aſſured of, as men of *David's* ſpirit. The greateſt help that a Saint can lend, is to engage the Lord by Prayer; and as a Fellow-member muſt needs be moſt Earneſtly remembred, ſo is the Lord moſt Eaſily entreated on a Saints behalf, becauſe himſelf *loveth* ſuch, whom therefore a little Interceding prevaileth for, *Joh.* 16. 26, 27; eſpecially ſince (next to Chriſt himſelf) God will not turn away the face of his Anoynted, but will Hear others for their ſake, *Pſa.* 132. 10: which as men would experience the truth

and comfort of, ſo let them labour to be of *David*'s ſpirit; whereas the Wicked are ſadly Prayed Againſt by all the Godly, in caſe they do not Return, which doth them more harm than they are aware of.

22. God undertook to beat down all *David*'s Foes before his face, *Pſal.* 89. 23, which was accordingly effected, as *David* witneſſeth, *Pſal.* 18. 39, 40. although his Adverſaries were too Strong for him, *v.* 17, yea though they Sought unto the Lord to *ſave* them, *v.* 41. This hath been made good unto the Saints in all Ages, with reference unto their Outward Enemies, whom God hath ſubdued under his People's feet, according to his Promiſe, *Rev.* 11. 5; although the Fulneſs of that Temporal Deliverance is reſerved untill the Latter end of *David*'s Diſpenſation; which is enough to Terrifie the Saints Oppoſers in theſe Latter dayes, ſince God hath undertaken to make them his People's Foot-ſtool, *Iſa.* 60. 24, and then the Prayer of Spitefull *Moab* ſhall not Prevail, *Iſa.* 16. 4. 12. And in the mean time, their ſpiritual Enemies muſt needs be *ſubdued*, for God hath Promiſed it, *Mic.* 7. 19, who ſhortly will bruiſe Satan under their feet, *Rom.* 16. 20. A meer Natural man may be able to *Vex* his Adverſaries, as *Saul* did his, 1 *Sam.* 14. 47; but *David* onely could Praiſe the Lord for an abſolute Conqueſt, 2 *Sam.* 22. 1: which all will one day count a Mercy, as Witches would be glad to burn their Imps, when once they come to be in fear of *ſuffering* for their Wickedneſs.

23. When

23. When *David* was thus Delivered, he knew that the Congregation of the People then would compaſs God about with Praiſes, in the ſtrength whereof he pleaded with the Lord for Saving Mercy, *pſal.* 7. 7. When the *Wicked* periſh, there is *ſhouting*; but the Saints Mercy is the Ground of Other's Joy, *Prov.* 11. 10. How did poor *Hiram* ſeem to Bleſs the Lord, when *Solomon* ſucceeded *David*, 2 *Chron.* 2. 11, 12; for whom *prayer* was made continually, *pſal.* 72. 15, and all Nations did call him *Bleſſed*, verſ. 17, as his Diſpenſation was a Type of Chriſt's, the very Firſt appearance of whoſe Temporal Dominion, is uſhered in with Univerſal Joy, *pſal.* 96. 11, 12, 13, excepting thoſe Angry Nations, upon whoſe Ruines that Kingdom is advanced, *Rev.* 11. 17, 18. Indeed all *ſober Perſons* have ever been apt to congratulate the Saints Outward welfare, whoſe Inward proſperity is both the Matter of a Good man's Prayer and Joy, 3 *Joh.* 2, 3, 4; partly as they are Fellow-members, which cannot but Rejoyce in each others Honour, 1 *Cor.* 12. 26; and partly as the comfortable Experiences of one Godly man do miniſter encouragement unto Another's Hope in the like condition, *Pſal.* 32. 6: and this is Another of the Saints peculiar Priviledges.

24. Though *David* died before there was a *Temple* built, yet in his dayes the very Tabernacle was dignified with that name of Temple, where every one did ſpeak of God's glory, *Pſa.* 29. 9;

29. 9; which *David* did worſhip toward, *Pſa.* 5. 7; where he deſired to Enquire of God, *Pſa.* 27. 4; and from whence the Lord heard his voice, *pſal.* 18. 6. In way of Agreement with which forenamed Priviledge, the Saints Tabernacle-ſtate is as it were a Temple, or an Heaven upon Earth; ſince they Converſe in Heaven, *Phil.* 3. 20, before their Earthly Tabernacle be diſſolved, 2 *Cor.* 5. 1; and ſince they have that Grace already, which is the Earneſt of their Inheritance, *Eph.* 1. 13, 14. In which reſpect alſo, the Saints on Earth may be ſaid to have the Pattern of a future Glorious ſtate, as *David* had the Pattern of that Temple, 1 *Chro.* 28. 19; for which he was alſo ſuffered to make a large Proviſion, both in relation to its firſt Erecting, *verſ.* 14. and following Reparations, 2 *Chro.* 5. 1: and thus the Living Saints in all Ages, have *ſeen* the Promiſes afar off, *Heb.* 11. 13, and have abundantly Prepared for that Glory, which yet themſelves on Earth might not ſhare in; and herein is that Saying true, *One ſoweth and Another reapeth*, Joh. 4. 37; though yet it was both *Abraham*'s Priviledge and Joy to *ſee* Chriſt's Day at ſuch a Diſtance, *Joh.* 8. 56; and both he that *Soweth* and he that *Reapeth* ſhall Rejoyce together, *Joh.* 4. 36; which therefore is another Motive to be ſuch as *David* was.

25. There was a very full Reſemblance between *Chriſt* and *David*, (as I have ſhewn elſewhere at large,) in which reſpect Chriſt is expreſſely meant by *David*'s Name, *Ezek.* 34. 23, 24,

23, 24, *Hoſ.* 3. 5. Profeſſing *Saul* was called *Cuſh* an *Ethiopian*, and many times an *Heathen*, as hath been formerly obſerved; and though Antichriſtian Profeſſors would fain Monopolize unto themſelves that Name of *Chriſtians*, yet doth the Scripture ſtyle them *Gentiles*, Rev. 11. 2; in regard of the ſad reſemblance that is between them and Pagans, both in their Principles and Practices. But men after God's own heart, are ſuch as have Chriſt *formed* in them, *Gal.* 4. 19; and thence it is that ſometimes Chriſt is called *Jacob*, *Pſal.* 24. 6, and ſometimes the Saints are called *Chriſt*, 1 Cor. 12. 12, and *the Lord our Righteouſneſs*, Jer. 33. 16. Now would not every one be glad, if Chriſt and he might Lawfully Exchange their Names? eſpecially ſince this is no bare empty Title, but is accompanyed with being *ſaved*, Jer. 33. 16; and ſuch peculiar Honour have all the Saints.

26. Notwithſtanding all *David*'s Dangers, yet was he not given over unto Death, *Pſal.* 118. 18; and notwithſtanding all his Sickneſſes, yet did he not come unto an Untimely End, but the Lord did Heal all his Diſeaſes, *Pſa.* 103. 3, and did Renew his Youth like the Eagles, *v.* 5; ſo that he Died in a good old Age, full of Riches and Honour, 1 *Chro.* 29. 28, and all his Acts both firſt and laſt (together with his Reign and Might) were Regiſtred for after-Ages, and in ſome Books to all Poſterity, *v.* 29, 30. The Seventh Trumpet will give a Joyfull ſound, for then the Saints Outward bleſſings will Eminently firſt begin to be Reſtored to them, and *length* of

of *Dayes* (among the reſt) in way of Peculiar Mercy, *Iſa.*65. 20. And in the mean time, Saints have the Promiſe of this Life at *preſent*, 1 Tim. 4. 8, *Eph.* 6. 3, which they ſhall Enjoy, when fitted for it, *Rev.* 21. 7; nay, they do now begin to Live for Ever, *Joh.* 6. 47; and they do Virtually Live long at Preſent, becauſe they live moſt *properly*, 1 Tim. 5. 6; however, they do not Naturally Die untill their work be done, 2 *Tim.* 4. 7, who therefore may be ſaid to Die in a Good Old Age, being full of *Spiritual* Riches and Honour: whoſe Works do alſo follow them, *Rev.* 14. 13; whereas the Wicked man Liveth unto his own perpetual Shame and Sorrow.

27. *David*'s Eternal State was abſolutely *ſecured*, ſince God had forgiven him all his Iniquities, *Pſal.* 103. 3; and ſince he knew, that God would receive him unto Glory at his death, *Pſal.* 73. 24. A man after God's own heart, may be Afraid, (at leaſtwiſe Loth) to Die; but yet, as he doth Live to Chriſt, *Phil.* 1. 21, ſo Death hath loſt its *ſting*, 1 *Cor.* 15. 55, (becauſe his Treſpaſſes are all forgiven, *Col.* 2. 13,) and will be to his Gain, *Phil.* 1. 21, becauſe he then ſhall Reſt from all his Labours, *Rev.* 14. 13, and goeth to receive his Crown, 2 *Tim.* 4. 8. Wretched *Balaam* would fain have Died the Righteous man's Death, *Num.* 23. 10, and all will one day Vote with him; which as they would obtain, ſo let them Live his Life, and labour to be of this little Happy Number. And though ſuch as come ſhort of *David*'s Pitch, may

may be Admitted into their Maſter's Joy, *Mat.* 25. 23; yet they who moſt Abound in Grace, ſhall have a Proportionable entrance miniſtred into Glory, 2 *Pet.* 1. 8. 11.

28. When *David* was dead and gone, he then was made a Standard unto others, in point of Grace, whom *Solomon* was bid to Imitate, 2 *Chro.* 7. 17; who was ſaid to be Reſembled by *Aſa*, 1 *Kings* 15. 11, *Jehoſhaphat*, 2 *Kings* 18. 3, and young *Joſiah*, 2 *Kings* 22. 1, 2; but not by *Abijam*, 1 *Kings* 15. 3, nor *Amaziah*, 2 *Kings* 14. 2, nor wicked *Ahaz*, 2 *King.* 16. 2. Phariſaical profeſſors are moſt ambitious of being called *Maſters*, Matt. 23. 10, or Leaders of the way, as the *Greek* word there importeth: but men after Gods own heart are (next unto Chriſt himſelf) the Guides of others, *Phil.* 3. 17. 1 *Cor.* 11. 1, whom they are bid to follow, *Heb.* 6. 12, as a Directing *cloud*, Heb. 12. 1, conſidering the end of their Converſation, *Heb.* 13. 7. And what greater Dignity can be deſired, than that the Lord ſhould thus make his poor Servants to be a Secondary Rule whereby he would have others walk.

29. It is ſaid, that *David*'s fallen Tabernacle ſhall be Raiſed up again, by the Lord's own hand, *Am.* 9. 11; and then his Houſe ſhall be as God, as the Angel of the Lord before the Inhabitants of *Jeruſalem*, Zech. 12. 8. Which Prophecies relate both unto Chriſt and to his Seed, and Partly have been fulfill'd already, *Act.* 15. 16; but yet the Greater (and more

Visible) Part is still behind. The Saints Holy City or Temporal Rule (partly meant by *David's* Tabernacle) hath for a long time been trampled under foot by Antichristian *Gentiles*, *Rev.* 11. 2; but it shall be Raised up again, *v.* 15, and then men after God's own Heart shall be Advanced, *v.* 18: In the close of which Dispensation, Christ himself will rear up his Tabernacle, *Revel.* 21. 3, and all the Saints shall come with him, 1 *Thess.* 3. 13, having their Earthly Tabernacles Raised up, 1 *Cor.* 15. 52, and made like his, *Phil.* 3. 21; and then the Feebleſt Saint shall be as *David*, whileſt men of *David's* stature shall be as Angels, or far above their fellows.

30. Not onely did *David* (by the Spirit) lawfully Witness on his own behalf, 2 *Sam.* 23. 1, 2, 3, 4, 5; but God himself did also Testifie concerning him, that he was his Servant, who followed him with all his heart, to do that Onely which was right in his eyes, 1 *Kings* 14. 8. And thus the Lord will one day Witness to the Full, what manner of Persons his faithfull ones have been, and will accordingly reward them, *Mat.* 25. 34, 35, 36, 37. 40; whileſt others shall be suitably Convinced, in order to their final Condemnation, *v.* 41, 42, 43, 45.

This is the Summe of *David's* peculiar Priviledges; which the Lord hath therefore left upon record, that so others might be stirred up to be in love with *David's* Graces: As they would wear his Crown: as they would be prepared

pared for their future *Portion*: as they would Grow in ſpiritual Strength: as they would be Spirited unto their work: as they would be Succeſſefull in what they undertake: as they would Merit the good Eſteem of all: as they would have their real Worth to be obſerved: as they would Know God's Mind and Will: as they would be Heard in *Prayer*: as they would be Conſidered in Adverſity: as they would have *preventing* Mercy: as they would be Rewarded for their good Intent: as they would timely be corrected: as they would have their Frailties to be covered: as they would have God's Love to be renewed with Advantage: as they would have an Inſight into Myſteries: as they would be Authorized to call God Father: as they would have their Mercies to be *ſure*: as they would be a *publick bleſſing*: as they would know the Duty of ſuch a Seaſon: as they would have the Benefit of others Prayers: as they would have their Enemies to be ſubdued: as they would have their Mercies to be the ground of others Joy: as they would have a preſent Taſte of after glory: as they would have Chriſt's Name and theirs Exchanged: as they would Live untill their Work be done: as they would have their Eternal State ſecured: as they would be a Standard unto others: as they would have their earthly Tabernacle to be Raiſed up in Glory: and as they would have God himſelf to be a comfortable Witneſs on their behalf.

THE END.